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The Olympic Games

EIGHT ILLUSTRATIONS

The interest in the recent revival at Athens of the famous Olympic Games of antiquity has been marked. Miss Maynard Butler, who was present, writes for The Outlook a graphic description of the scene. Her article is well illustrated from photographs taken on the spot. The crowded Stadion, built by the generosity of M. Avéroff, the statue of M. Avéroff, the American victors in the games, Louiis, the Greek who won the race from Marathon to Athens, and the Queen of Greece, are some of the subjects treated pictorially.

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The Spectator A-Wheel

TWELVE ILLUSTRATIONS

The observations of the Spectator have for many years formed a regular feature of The Outlook, and he is regarded as an old friend by its readers. Succumbing to the universal bicycle fever, he tells in this Recreation Number what a wealth of fun and interest may be found in the near vicinity of New York to one provided with a wheel, a kodak, and a sense of the picturesque. The Spectator's photographic snap-shots add greatly to the interest of his pleasantly random talk.

Coming Conventions

In accordance with its usual custom, The Outlook will print in its Recreation Number a carefully prepared compendium about the conventions, summer schools, anniversaries, and special occasions of the coming summer and fall.

Of Literary Interest

In addition to the usual survey of current literature, this issue will contain an illustrated review of the delightful "Life and Letters of Oliver Wendell Holmes," just published.

Other Features

Ian Maclaren's novel, "Kate Carnegie," gives further characteristic humorous and keen sketches of Scotch life and character in the Drumtochty country. An illustrated Little Folks page will please the children. The usual editorial review of the week's history and survey of religious, economic, philanthropic, and educational matters will be included.

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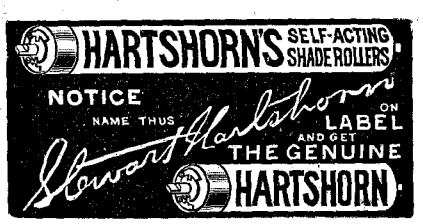

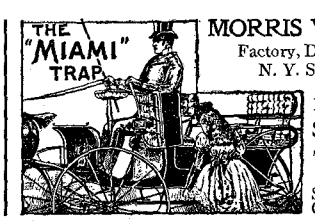

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The Outlook

A Family Paper

Volume 53 Saturday, 23 May, 1896 Number 21

ALL of the Republican State Conventions have now been held. Only ten, and these relatively unimportant, have declared for the free coinage of silver. Only a little over one-third have failed to declare for the nomination of Mr. McKinley. The Convention in Delaware last week declared for the gold standard, and elected unpledged delegates to the National Convention; the Convention in West Virginia adopted an ambiguous platform, and elected McKinley delegates; the Convention in North Carolina adopted a platform favorable to the free coinage of silver, and elected McKinley delegates; the Conventions in Missouri and Washington adopted platforms distinctly opposed to the free coinage of silver, and elected McKinley delegates; the Conventions in Montana, Colorado, and Idaho adopted explicit free-coinage platforms, and elected uninstructed delegates. In Washington the platform adopted was a notable anti-silver victory. During the present session of Congress every Representative from Washington in both branches—and they are all Republicans—has supported free coinage, yet at the State Convention a free-coinage plank was defeated by a vote of 112 to 290. In Colorado and Idaho, on the other hand, the more radical silver men controlled the Convention. In these States the course of the Republican Senators who voted to defeat the Dingley Tariff Bill was indorsed, and Senators Teller and Dubois, who refused to support further protectionist legislation unless silver was protected, were sent as delegates to the National Convention, while Senators Wolcott and Shoup, who supported the tariff bill, were ignored. The Colorado Convention practically instructed its delegates to St. Louis to bolt in case the National platform did not indorse the free coinage of silver, for it directed them to be guided absolutely by the views of Senator Teller. As Senator Teller has definitely pledged himself to support none but a free-coinage candidate this fall, the principal question now is, How many delegates from other States than Colorado will follow him out of the St. Louis Convention? In case the Convention not only refuses to indorse free coinage, but definitely declares against this proposition, it is thought that the defection may prove of some importance. For that reason those who wish to defeat Mr. McKinley plan to have the platform adopted before the nominations are made. In case candidates are nominated before any split takes place on the silver question, Mr. McKinley's nomination is thought to be practically assured.

❀

In one sense the most important Convention held last week was politically the least important. Only six delegates to the National Convention were elected in Delaware, but the manner in which they were elected was of moral concern to the whole Nation. It will be remembered that the last Legislature in Delaware failed to elect a United States Senator because Mr. J. Edward Addicks, who had put more money into the campaign than any one else, insisted that he must be elected or nobody. The fact that Mr. Addicks—who came from another State—seemed to control by his money the legislators he had helped to elect, and was able to carry out a policy of "rule or ruin" for his party, had created such a sense of shame and indignation among the better portion of Delaware Republicans that he was thought to have ruined himself by the desperate tactics he had adopted. When, however, the Republican primaries were held in Delaware, Saturday before last, the State was aghast to find that more than three-fifths of all the delegates elected to the State Convention were Addicks men. The agents of Mr. Addicks had been everywhere, and had secured not only the great bulk of the negro voters, but a large part of the white voters as well. "No pretense is made," a Delaware correspondent writes us, "that the vote was anything but a purchased one, and the magnitude of the purchasable vote is, therefore, an open and appalling fact." The primary was attended by fully two-thirds of the voters of the party, and therefore the disgrace of it cannot be restricted to the active politicians, everywhere so amenable to money influences. When the State Convention was held, Mr. Addicks ruled it as few bosses dare to rule. He personally issued the orders as to how his followers should vote, and they obeyed him almost to a man. Although two-thirds of them wore McKinley badges, at his orders they voted down the resolutions instructing the delegates to the National Convention to support McKinley. The minority thereupon bolted from the Convention and elected a contesting delegation to St. Louis. Altogether it was the most disgraceful convention held in any State for many years, and the only relieving feature is the fact that the minority of Delaware Republicans keenly feel the disgrace, and some of them are prepared to defeat their party this fall rather than permit the dictatorship of Mr. Addicks in its name.

❀

The River and Harbor Bill as passed by the House appropriated $10,000,000, and authorized the Secretary of War to make contracts for the expenditure of $51,000,000 more; as passed by the Senate, it appropriates $12,000,000 for the current year and authorizes contracts aggregating $64,000,000 more. The excuse offered for authorizing contracts which will force future Congresses to appropriate sums which this Congress would not dare to, is that work can be more economically performed if the danger of interruption through the hostility of future Congresses is removed. Of course there is a certain plausibility in this argument, but the true way to avoid interruptions from the hostility of future Congresses is to confine appropriations to work so obviously necessary that the approval of future Congresses is inevitable. An attempt was made in the Senate to condition the contract appropriations so that not more than $10,000,000 therefor should be expended in any one year. Had this succeeded, the present Congress might claim that it merely authorized an appropriation of $22,000,000 this year; but even this sum would be double the average yearly expenditure for the decade prior to the

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depression which set in in 1893. But this moderate limitation was rejected by a vote of 40 to 23. Only six Republicans voted in favor of this rational precaution. These were Senators Proctor, of Vermont, Chandler, of New Hampshire, Hawley, of Connecticut, Allison and Gear, of Iowa, and Brown, of Utah. Twenty-seven Republicans voted against it, and they were joined by twelve out of twenty-six Democrats, and one of the four Populists. Upon the Republicans, therefore, falls the chief burden of responsibility for the waste of public money involved. From one point of view their votes are consistent, for those who believe that indirect taxes, such as furnish the greater part of the National revenue, are paid entirely by foreigners and enrich our own people, will naturally feel no anxiety about great appropriations. But those who believe that the bulk of indirect taxes are paid by American consumers are as much bound to economy in the expenditure of the Nation's revenues as they would be in the expenditure of the revenue of a State. It is safe to say that no State government would dare tax its citizens directly for these purposes one-third the amount this bill forces the citizens to pay.

❀

The appropriations for river and harbor improvements have necessarily and legitimately increased with the increase of the Nation. A comparison, therefore, of present appropriations with those of, say, twenty-five years ago would be in some respects misleading. But they have also increased far beyond National exigencies, and include many appropriations the sole object of which is to furnish employment for the constituents of some member, and give him popularity in his district. The method of making up the River and Harbor Bill necessarily leads to such a result. A great and costly improvement may be really required by the Nation in Boston Harbor or at the mouth of the Mississippi, but in order to secure an appropriation for such a purpose the representatives in the immediate district find it necessary to vote for the widening of creeks and dredging of inlets and bays which have little or no commercial use. The appropriation for the necessary improvement can be secured only by practically purchasing votes for it by other votes for the unnecessary improvements. For this evil there are two remedies—one remote and radical; the other present, practical, but not probably so efficacious. The substitution of direct for indirect taxation would cause the people to feel the effect of extravagance in National appropriations, and would compel Congress to exercise economy where now it is interested only to indulge in extravagance. But there is certainly no immediate prospect of securing so radical a reform as this. Reformers might, however, well agitate for the passage of a law providing that the appropriation bill for river and harbor improvements should be based on recommendations by a permanent board of engineers who would be measurably superior to purely party and local considerations; who, from a wide survey of the Nation, would comprehend the National needs, and whose recommendation of great and necessary National improvements would probably carry such weight that it would not be necessary to reinforce it by appropriations for purely local and personal ends.

❀

The committee appointed by the International Arbitration Conference at Washington, April 22, presented to the President last week the resolutions of the Conference. It will be remembered that these resolutions called for "the immediate establishment between the United States and Great Britain of a permanent system of arbitration," and "recommended to our Government, as soon as it is assured of a corresponding disposition on the part of the British Government, to negotiate a treaty providing for the widest practicable application of the method of arbitration to international controversies." These resolutions, therefore, were at once radical and practical. They proposed, not international arbitration, but a permanent tribunal. They proposed this, not as a future ideal, but as something to be immediately sought through diplomatic negotiations. We copy from the New York "Sun" its report of the President's reception of the committee which presented these resolutions to him:

"The President told the members of the committee that he was thoroughly and strongly committed to the doctrine of arbitration for the settlement of international disputes, and had so expressed himself in his communications to Congress prior to the Venezuelan troubles. He said he had read the resolutions now presented to him when they were adopted by the Convention, and highly approved their moderation and wisdom. He had noted with pleasure and surprise the high character of the representatives from more than forty States who had assembled here of their own accord to give voice to their convictions on the subject. He promised to be ready, officially, to utilize all proper occasions for the accomplishment of the purpose the Conference had in view, 'which,' he added, 'will have to be done through an international treaty.'"

It appears, then, that the present Administration is in favor of a permanent system of arbitration between England and America; and the same principles which would lead to the adoption of reason in lieu of force for the settlement of controversies between those two nations would lead to the adoption of the same method in the settlement of controversies between this country and all other nations that might be ready for so beneficent a change. It really begins to look as if a Supreme Court of Christendom corresponding to the Supreme Court of the United States were no longer the dream of the idealist, but had already become the immediate and earnest purpose of the practical statesman.

❀

The question whether denominational schools for the Indians shall be stopped instantly, or by a gradual diminution of appropriations for sectarian schools running through a period of five years, is now before a conference committee of the Senate and House; the Senate insisting on the more conservative, the House on the more radical, measure. Commissioner Browning reports that if all appropriations for sectarian schools are to stop instantly, a great increase of expenditure will be required to provide for the four thousand children now educated in the religious schools. He estimates that to build and equip the necessary boarding-schools would involve a first cost of $1,200,000, and that two or three years would be required to get them ready for occupancy. Since both House and Senate agree that sectarian appropriations should be abandoned, and speedily abandoned, it does not seem to us of the first importance to cut them off at a single stroke. The question whether the Senate or the House policy shall be pursued may safely be left to be determined by economic rather than by moral or even political considerations.

❀

The United States Supreme Court has sustained the constitutionality of the Louisiana law requiring negroes to ride in railroad cars furnished for their separate accommodation. The Court took the position that laws requiring separate railroad cars, separate schools, and the like for the two races were not in conflict with the provision of the Fourteenth Amendment forbidding States to abridge the privileges of citizens. Justice Harlan dissented from the view of the majority, and held that the enjoyment of civil rights could not constitutionally be regulated on the basis of race.——The United States Circuit Court of the Eastern District of Pennsylvania has at last reached

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the case of the Inter-State Commerce Commission against the Lehigh Valley Railroad on account of freight discriminations in 1888, and has decided that the Commission has no authority to require a railroad to adopt what it deems reasonable rates. If this decision is sustained by the Supreme Court, the regulation of railroad rates by the Commission will be still more ineffectual than it has been in the past.——The Supreme Court of the State of Illinois has declared unconstitutional the law forbidding barber-shops to do business on Sunday. Even those shops in which the employers welcomed the law have now reopened, because no employer is free to close unless his competitors do likewise. To the employees in the barber-shops the decision seems an almost unmixed evil. In the name of liberty of contract a free Sunday is denied them.

❀

The situation in Louisiana continued to be a serious one until last week. The vote, as returned by the local boards—under Democratic control—showed the following division of parishes:

	Democratic.	Fusion.
Negro parishes	25	7
White parishes	9	18
Total	36	25

One of the white parishes that went Democratic, however, was that of Orleans, where the Citizens' League of New Orleans not only carried the city, but elected its candidates to the Legislature. These League representatives held the balance of power in the Legislature, and were all pledged to the principle of honest elections. Their leaders, however, came to the conclusion that the Legislature had no authority to go behind the returns in order to determine who ought to be declared Governor. Instead of supporting an investigation, therefore, they proposed to both parties that a fair election law be passed, that a constitutional convention be called to change the suffrage qualifications and order a new election, and that Governor Foster and his Democratic associates be permitted to hold the offices to which they were returned until the result of the new election was determined. This proposition the Republicans and Populists promptly accepted, but Governor Foster and the Democrats held out against it for several days. Finally, however, the Governor accepted it, and the matter was settled in this way: On Thursday, when the Legislature met to count the vote, the Republicans and Populists presented their protest against the frauds, pointing out that in many parishes the votes returned for Foster were in excess of the voters, and in some parishes four or five times as numerous. Only twelve Democrats, however, voted with them in favor of a legislative investigation. Even this vote, however, showed a gratifying degree of party independence, for the constitutional right of the Legislature to investigate the frauds was conscientiously doubted, and the Democratic State Committee had issued an address declaring that any attempt on the part of the Legislature to act as a returning board or trial court "would be a flagrant and shameless usurpation to which no free people would submit."

❀

An interesting illustration of arbitration as a means of settling an industrial controversy is afforded by the decision of Bishop Henry C. Potter on the questions recently submitted to him by the Lithographers' Association (employers) of New York City, and the New York Subordinate Association of the International Artists' and Engravers' Insurance and Protective Association (employed). The three questions submitted to Bishop Potter were: Should piece-work be abolished? Should a minimum scale of wages of $18 per week be fixed? Should the weekly hours of labor be forty-four or forty-seven and a half? On the last question he decided in favor of the longer term, on the ground that the work is not specially exacting or exhausting as compared with many other kinds of labor and is done under agreeable conditions. The other two questions he treated as one, and his decision upon this question is so significant in its bearing on the general industrial problem that we quote it in full:

"The gist of the matter seems to be this: There is a tendency at the present day among the working classes toward increasing solidarity. There is a strong movement among the employers of labor to resist this tendency.

"The conditions implied in the wage-work system are favorable to solidarity. Hence the workmen demand it. The conditions implied in the piece-work system allow the employer to deal with his men separately, and to isolate, more or less, the interest of each from his fellows. What should be the position of the arbitrator in such a conflict? If arbitration means compromise, I do not see how it is possible under these circumstances. There can be compromise as to hours of labor, as to the amount of wages to be paid, as to the number of apprentices to be allowed, etc. In fact, wherever the difference can be stated numerically, compromise seems clearly in order. But I do not see how there can be any compromise between opposing principles. If, nevertheless, the arbitrator or referee is required to give a decision, it seems to me that he must consult his highest conscience as to which of the opposite tendencies makes for the social good, and side with one or the other of the parties accordingly. In the interest of arbitration as a means of settling labor disputes, this point should be clearly stated, so that the distinction between arbitration and compromise may come to be recognized.

"Having called attention to it, I beg to add that I find myself constrained to decide in favor of the abolition of piece-work."

It will thus be seen that the decision of Bishop Potter is in favor of the social or confederated action of labor as against individualism. Without expressing an expert judgment on the specific question submitted to him, we cannot doubt that he is right as to the general principle. The history of industry has shown that individualism does not promote liberty; that true industrial freedom can be secured only by concurrent action on the part of laborers, and that free competition left to work out its own results with capital combined and labor uncombined ends, by an inexorable law, in industrial despotism, and oftentimes defeats the best intentions of the employer.

❀

The importance in the present crisis in the history of New York schools of having the best-equipped man for the place in the country as Superintendent of Schools justifies The Outlook in urging again upon the School Commissioners the great responsibility which rests upon them in choosing a successor to Mr. Jasper, whose term expires on the first of next month. Mr. Jasper has been the head of the schools in this city for many years, and is a man of very considerable executive ability, whose knowledge of the detail of the department is probably unrivaled, and who has very excellent abilities in several directions; but Mr. Jasper is not in any sense an educational expert. He is conspicuously lacking in those qualities which the city of New York needs pre-eminently at the present moment. He is not in touch with the modern educational movement, and he is lacking in the elements of leadership. The public-school system of the city needs, above all things, the breath of a new and deeper intellectual and spiritual life. Its mechanism is already thoroughly elaborated; it suffers from too much organization. What is now needed is that vital spirit without which the best educational methods are as dry and unproductive as the bed of a stream in a drought in August. Mr. Jasper has served the city well along the line of his own capacity, but the city needs a new Superintendent of Schools, and the selec-

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tion ought to be made without reference to personal considerations, and solely on the ground of securing the highest competency. The position is a very difficult one. Whoever comes here and makes an impression on our schools must bring not only pedagogic genius, but also the zeal and courage of a reformer. It is, nevertheless, a very desirable position for a man of the right sort, because it is a great educational opportunity. The School Commissioners owe it to the city to look over the whole country and invite the most competent man to take the position now held by Superintendent Jasper.

❀

The article by Professor Shaw on another page respecting university professional training of teachers is one of importance to the general public. It is not creditable that for so long a time the learned professions were counted as three in number only—law, medicine, and ministry; but it is only recently that teaching has been included among the learned professions, and, indeed, in public estimate it is scarcely even now so included. A true school of pedagogy must be something more than a normal school. It must have in it the elements of university training; it must require of its pupils some broad and general previous preparation; it must have the qualities of a post-graduate school even if it is not technically confined to graduates. In short, it must be a component part of that liberal education which is rightly connected in the public mind with the term university. The New York University may well be proud of the fact that it is the first institution in the world which "recognized this need by establishing, in 1890, alongside of its other professional schools a school of post-graduate rank for the study of pedagogy." The mere existence of such a department in a university is itself a protest against mechanical methods of teaching and narrow courses of instruction for teachers. It emphasizes the demand that the teacher's place shall not be a mere convenient method of earning a little money between graduation from college and entering upon a life-work; that it shall be recognized as a learned profession of equal rank with medicine, law, and the ministry.

❀

The Lodging-House for Homeless Men in New York City, which was opened in March, has already made a report which is of incalculable value to the student of sociology. This lodging-house is located on the East River front, and is a barge fitted up for the use of men who were formerly accommodated in the police lodging-houses. During the month of April the barge had an average of 144 lodgers a night; 4,168 men were on the barge during the month of April; 751 of these had been in the city less than two days; 925 had been in the city from three to sixty days. The conclusion is that this 1,676, or two-fifths of the total number, were State paupers. The most startling fact in regard to the report is that the average age of the lodgers was but thirty-two years. Of the total number whose references were investigated, only 207 were classed as "good." The State Charities Aid Committee, who have given close and intelligent study to the subject of homeless men and women, believe that the result of these statistics is to prove conclusively that there should be, under municipal control, one perfect lodging-house for homeless men, with a large corps of investigators whose business it should be to place these men where there is a possibility of their becoming self-supporting, and return those from the country to their own homes as rapidly as possible. The committee advise against the establishing of cheap lodging-houses. They disapprove of opportunities offered to live cheaply by casual labor. They believe that the surest way to protect the cities from undesirable residents is to diminish the attractions of city life to the undesirable. The committee advise that all paupers be returned to their own homes at the expense of the State; that vagrants who belong in the city shall be sent to the workhouse, or to a farm school as soon as one is established; the absolutely homeless—a very small percentage of the total number—should be put under the care of private charity and saved from a life of vagrancy. This committee disapprove of shelters for homeless women. They believe that a woman can find work more readily than a man. If she is a vagrant because a confirmed drunkard, after investigation she should be put in an institution and not allowed to roam at large. The London "Charity Organization Review" says: "To put the matter plainly, women's shelters give direct encouragement to immorality by making a life of sin more easy to women and girls through the casual shelter afforded them." The solution of the whole problem of vagrancy depends on the ability to give individual attention to individual cases, treating each case on its own merits; each city to provide, either under municipal control or by private charity, some place which should be open the twenty-four hours of the day to meet the emergencies of the driftwood of human life.

❀

The erection of the Municipal Baths in New York City is now assured. The Mayor's committee having the matter in charge have decided to erect the first bath-house at the southeast corner of Tompkins Square, Seventh Street and Avenue B. This is right in the center of an overcrowded tenement-house district, the inmates of which belong to the better class of the tenement-house population. The building will be 80 feet in width and 140 feet in length. It will be modeled after the People's Baths, Center Market Place, New York. The spray or rain system of hot and cold water will be used. Rooms have been planned as laundries, and provision will be made for the care of babies and young children while their mothers are taking a bath or washing. The wisdom of the committee in making this last decision is in harmony with the wise course pursued in all their plans. The report of the People's Baths shows that 65,517 men took baths for the year ending September 30, 1895. In the same length of time 12,580 women took baths. A large percentage of this difference is due to the utter impossibility of a tenement-house mother taking a bath away from her home unless provision is made for the care of her babies. The People's Baths are almost self-supporting.

❀

The coronation of the Czar takes place in Moscow on Tuesday next. Already there is a notable gathering in that city of royal personages and of representatives of the great nations of the world. The Emperor and Empress with their court arrived from St. Petersburg on Monday of this week and were received with imposing ceremonies. The preparations made for the coronation are elaborate, and the event will be from the picturesque and ceremonial point of view an extraordinary one. Outside of the coronation ceremonies proper there will be a round of festivities, parades, military reviews, balls, and popular rejoicings, lasting in all over a week. The common people will be amused with all kinds of shows and will receive presents in memory of the occasion. Thus, we are told, every visitor to the popular festival will receive a gayly colored handkerchief containing "a pound loaf of white wheat bread, half a pound of sausage, three-quarters of a pound of nuts and candy, a piece of gingerbread or spice-cake, and an enameled jug, with the initials of their

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Majesties and the Imperial coat of arms." Free theaters, free shows of all kinds, free food, and free drink will be provided for every one. Among the representatives of foreign nations none is attracting more attention than Li Hung Chang, of China; the presence of the Chinese envoy is supposed to have considerable political significance, and to indicate that a new treaty may be under discussion between China and Russia. Field-Marshal Yamagata represents Japan; Prince Henry of Prussia, Germany; the Duke and Duchess of Connaught, Great Britain. On Monday last the anniversary of the Czar's birth was celebrated. It is rumored that in recognition of the great event of the coronation the Czar will announce his intention to largely extend religious liberty in Russia.

❀

The Education Bill now before the House of Commons, the main features of which were outlined in these columns several weeks ago, is the center of a fierce fight, the Liberals opposing the new measure with the greatest vehemence. Their position was ably presented by Lord Rosebery in a recent speech at Rochdale. He characterized the measure as distinctly revolutionary, involving the reversal of the educational policy which had been carried out in England for the last quarter of a century by both parties. From the Liberal point of view, it practically puts an end to religious progress in the interest of ecclesiastical factions. The financial arrangements which it proposes are glaringly unequal; it destroys the possibility of bringing the expenditure of public moneys through the voluntary schools under popular control; it will lower the general educational standard, and it will practically destroy the School Boards. Lord Rosebery's speech was followed by a formal expression of Liberal opinion through the National Liberal Federation, by which the measure was denounced as thoroughly reactionary, and involving the sacrifice of educational efficiency and educational progress to the demands of the clergy, and thus, at the time when the industrial competition with Europe is keenest and most pressing, diminishing still further the ability of England to cope with her better-educated neighbors. It looks very much as if the Government had provided the opposition with a rallying-point around which the whole Liberal party will gather with new enthusiasm and unity.

❀

The Mexican Government has recently taken an action that seems to belong to an age long gone by. It has abolished the tariffs on commerce between different Mexican States. The repeal law takes effect July 1, and thereafter there will be free trade within the territory of Mexico. According to the report of Consul-General Crittenden, some of the States will have to seek other methods of taxation in order to supply the revenue hitherto received from goods taken from one State to another. Nevertheless, the repeal meets with general approval, for even most of those who believe that the people would be impoverished if allowed to trade freely with their neighbors in the United States admit that they will be benefited by trading with their neighbors in other Mexican States. When we recall how general, at one time, were the efforts of provinces, and even smaller territorial units, to "protect" their people by taxing goods purchased from beyond their borders, we recognize how great an advance has been made in the world's recognition of the truths that imports cannot be reduced without an equal reduction in the exports to pay for them, and that commerce takes place between districts or between nations only when the goods received by each are worth more to it than those given in exchange.

Records and Pledges

Great pressure is being brought to bear on Mr. McKinley to make some utterance on the currency question. We hope that he will resist this pressure and maintain his silence. To do this is the more difficult since some of his more ardent supporters, not to say recognized lieutenants, do not exhibit the same reticence; they not only undertake to speak for him, but to speak in very different dialects, adapted to different constituencies. Silence is not dishonest; double-speaking always is.

A public man may well and wisely speak to instruct his auditors; he may speak to represent his party; but he cannot legitimately speak for the purpose of securing his nomination to an office, and the higher the office the less legitimate is such speech. Pre-election pledges are bad; pre-nomination pledges are much worse. What a man says when his name is prominently before the country as a candidate, and for the purpose of securing a nomination, can never be relied upon as an expression of his real sentiments, and wise men will pay little regard to speech uttered at such a time and for such a purpose. The currency question has been before the country for a number of years. During all that time Mr. McKinley has been prominent in public affairs. The voters will decide whether to vote for him or not by his record during these years, not by any pledges made at this late day; and the Republican party must determine the question of his nomination in the same way. If he has no record, or if it is a bad record or an ambiguous one, he cannot correct the fatal error by a pronunciamento now.

In fact, he has a record, and it is a tolerably clear and intelligible one, and speeches by his friends are as inefficacious as would be speeches by himself, if intended to erase it, supplement it, or explain it away. The sum total of that record we can best sum up in his own words uttered June 24, 1890: "I am for the largest use of silver in the currency of the country. I would not dishonor it. I would give it equal credit and value with gold. I would make no discrimination. I would utilize both metals as money and discredit neither. I want the double standard, and I believe a conference [international] would accomplish these purposes." This declaration is supplemented by his vote for the free coinage of American silver—an indication of the alternative policy he would pursue if international agreement cannot be secured. It is impossible to reconcile this utterance and this vote with the doctrine of a gold standard. It is almost as impossible to reconcile it with the doctrine of absolute free silver. It is the utterance of a man who believes that it is possible by international conference to secure the circulation of gold and silver at a parity on some ratio to be agreed upon, and that this is what the United States ought to attempt to accomplish. This is not a straddle. It is a perfectly clear and intelligible proposition. It may be false, but it is not vague. Men who believe in a gold standard, if they vote for Mr. McKinley, vote with full knowledge of the fact that he certainly does not so believe. Men who believe in absolute free silver vote with a reasonable certainty that he does not so believe. And neither gold-standard men nor free-silver men would be wise if they should vote for him on the faith of any utterance made at this time under pressure and for the purpose of securing their votes.

Whatever may be said of other candidates, a candidate for the Presidency should be nominated on his record, not on his pledges. If his record is not satisfactory, he should not be nominated at all. He certainly should not be nominated on contradictory utterances made on his behalf by

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party managers. The Republican party must judge Mr. McKinley at St. Louis, as the country will judge him in November, by the record he has made.

The Duty of Congressmen

To the Editors of The Outlook:

In an article in a late Outlook, entitled "Cowardice and Bunkum," I find the following sentence:

"When a man holds his seat in Congress by a small majority in the district which he represents, he is tempted to follow what he supposes to be the general sentiment of that majority rather than his own convictions." This sentence raises a question I would like to have clearly settled in my mind. What is the duty of a member of Congress? We are said to have a "representative government," a "government of the people, by the people, and for the people." Do we have this if our public officials represent their own views and ignore those of the people who sent them there? If our Government is "of, for, and by the people," does it not follow that our public men should represent the Government, in other words "the people," and *not* themselves? Should his vote indicate his individual wishes or should it represent the legislation demanded "by and for the people"—his constituency—for whom he is spokesman, and of whose views and interests he is supposed to be the advocate and representative? To me the question seems one of tremendous importance, and especially at this time, when the great metropolitan dailies are filled with bitter denunciations and wholesale invective directed against Western Senators who vote in favor of free silver coinage, when at the same time it cannot but be well known to these newspaper critics that any other course pursued by these public officials would be antagonistic to the desires and a sacrifice of the dearest wishes of their constituents. I can scarcely believe that The Outlook holds that a representative of the people is elected simply to voice his own sentiments and not the views of his constituents, and that a legislator does wrong who follows "the sentiment of his district" in the casting of his vote, as the sentence I have quoted would seem to indicate. It seems to me that the chief wrongs under which our people suffer are the legislative wrongs brought about by our public officials acting upon their own responsibility, and paying no heed to the wishes of their constituents. If I am wrong, will you kindly set me right in this matter?

Oblong, Ill. H. E. K.

This letter raises an interesting question, to which, in our judgment, a categorical reply cannot be given. It is, however, certain that the trend of public thought in this country, and even in England, has been from representative government to democratic government; from government by Parliament or Congress to government by the people themselves. The contrast between the two is sharply, clearly, and, on the whole, fairly stated by Mr. Lecky in his interesting volumes on "Liberty and Democracy." He takes ground in favor of parliamentary government, and deprecates the change to democratic government. We believe that the change is beneficent, as it certainly is inevitable. Whatever may be the final issue of the experiment, we are certainly entering upon this experiment, and it will not be abandoned until it has been fully tried.

The difference between these two forms of government is important, though it is not easy to define it, since one shades insensibly into the other. In a parliamentary or representative government the people elect presumptively the wisest and best of the community to make laws for them. In a democratic government the people determine for themselves what the laws shall be, and elect their representatives only to do the necessary work of framing the popular resolves into statutory form and giving them effect. When the United States Constitution was formed, the framers of that Constitution intended that the people of the United States should elect a body of wise men who should in turn select a President. The Electoral College no longer selects a President. The people select him, and the Electoral College simply records the judgment of the people. What is evidently true in respect to a Presidential election is somewhat less evidently true in respect to ordinary legislation. The framers of the Constitution had no idea that the people would determine such intricate and difficult questions as what kind of a tariff there should be, or whether our currency should be gold, or silver, or paper, or two or three of these combined. They expected that the people would send wise men to Congress, who would bring to bear on these questions expert judgment and decide them accordingly. But this is no longer done. Not only are great issues like the tariff question and the currency question publicly debated through the press, on the rostrum, in clubs and stores, and on the street corners until a decision is reached, but subordinate questions are decided by a similar process, and by similar assemblages of the people. The House of Representatives is less and less a deliberative body. It is a congeries of committees. These committees do not determine what the law shall be, but how the law shall be formulated which the people have demanded. Legislators are less and less counselors on whose judgment the Nation relies for legislative wisdom, and more and more practical men of business on whose expert knowledge the Nation relies to put into effect the National decision. A Lake Mohonk Conference, wholly voluntary, meets year after year and decides how the Indians should be treated. It then secures through associations, public meetings, and newspaper discussions throughout the country a public opinion in favor of the reforms which it has recommended. Enforced by this public opinion, it urges these reforms upon Congress, and Congress puts into legal form the decisions thus initiated. A war-cloud no bigger than a man's hand appears on the horizon. Publicists, lawyers, college presidents, divines, meet together to consider how war can be avoided and still justice maintained. They formulate a demand for the establishment of a permanent tribunal to decide questions between nations, as the Supreme Court of the United States decides questions between the States. They go to Washington, lay this demand before the President, bring through their various constituencies influence to bear upon their Senators and Representatives in favor of this international reform, and then leave the President by diplomatic action, and the Senate and the House by legislative action, to reduce to legal form the plan which the people have proposed, considered, resolved upon. It would be difficult to mention any important public reform within the last quarter of a century which has originated in Congress. Congress has ceased to be the place in which to originate reforms; they originate without, among the people.

In this transition period the position of a legislator is one of no little moral difficulty. On the one hand, if he yields to the demand of his constituency and helps to carry into effect resolves which he believes to be injurious to the National welfare, he is liable to be accused of lacking independence and catering to public prejudices. If, on the other hand, he disregards the resolves of his constituents, and puts his own will against their will, he is liable to be accused of violating the trust which has been reposed in him, and setting at naught the very function which he has been appointed to fulfill. Under a purely representative government the duty of the legislator was very simple; it was to use his own best judgment on every question which came before him, and to act for his constituents, but not necessarily in accordance with their judgment. In a purely democratic government the function of a legislator would be comparatively simple. The people would then, by direct vote, as to-day in Switzerland, pass on all measures of grave importance, and the legislator would simply have a power of attorney to put the decision

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reached by the people into effect. If he could not conscientiously do this, he would have no alternative but to resign his office. He would be a lawyer appointed to draft the instrument which his client desired. If he could not draft such an instrument, he would leave the client to find another lawyer. But our present government is neither representative nor democratic. It is passing from a representative to a democratic government, and is somewhere midway between the two. He who believes in representative government will do all that he can to delay or even defeat the change. He who believes in democratic government will do all that he can to promote and accelerate it. Members of Congress cannot be expected to act altogether consistently in such an inconsistent time. All that their constituents have a right to demand is that they shall be true to their own convictions; that they shall not mistake a transient popular passion for a permanent and well-settled conviction; that they shall take counsel of their courage rather than of their fears; that they shall represent the best thought of their district, not always its mere numbers; and that they shall count as their client, not its prejudices, but its conscience and its higher reason.

The Outlook Vacation Fund

The work of the Working-Girls' Vacation Society, in which the readers of The Outlook have so generously and sympathetically co-operated, is not to furnish houses prettily, but to give working-girls vacations; to provide the ways and means for girls who cannot have vacations without such provision; to assist those who can meet only part of their expenses; to give to girls threatened with consumption a chance to fight for their lives. To meet the needs of the working-girls who depend wholly or partly upon the Working-Girls' Vacation Society for the opportunity to maintain and increase the physical possibilities of their wage-earning capacity, The Outlook Vacation Fund should be this year at least six thousand dollars. Four thousand was the amount last year; the year closed without a balance. The Outlook Vacation Fund met all the expenses of Elmcote (Orange County, New York) and Cherry Vale (Greenwich, Conn.) not met by the board of those girls who paid all or a part of their expenses. Santa Clara (the Adirondacks) is to be maintained this year. At least two thousand dollars should be in hand to meet the expenses of Santa Clara. The girls who go into this Adirondack region have more than a fighting chance for their lives—lives that are jeopardized by foul air, want of space, starvation wages, and sanitary ignorance. To keep Santa Clara at an ideal standard of beauty, hygiene, and nutrition is only paying a debt to lives robbed by the indifference and selfishness of good men and women. "The wrong of one is the wrong of all." A life cannot be robbed of its chance for physical development and the whole community not suffer.

Beauty is as much the right of every man and woman as health; it ministers as directly to the development of character. These three houses, Cherry Vale, Elmcote, and Santa Clara, recognize this divine right, and are conducted on the principles that secure it for two weeks or more to every working-girl under their roofs. These houses can be maintained on these principles only if the readers of The Outlook make it possible. Certainly, vacation work can be done cheaply; it can be maintained on a basis that indicates the hand of charity—that word which has come to mean the paltry saving from pangs of starvation—under conditions that keep all those supported by it conscious of their place in the world, the recipients of some one's conscience money. Or it can be so maintained as to be the expression of that generous love, that indefinable joy of giving, which deprives the gift of every sting. "I have a small gift for the working-girls," was said in a gentle voice, eloquent with sympathy, by a man who came into the office of The Outlook one morning last week. He left five hundred dollars in the hands of one of the editors, and declined to give his name. With this generous gift we open the account of 1896, believing that its example will bring quickly the money that will mean more than vacations for brave girls who have but small opportunity to realize that Love is the greatest thing in life.

VACATION FUND

From an unknown Friend	$500 00
A Friend	1 00
Free-Will Offering	1 00
A. L. Ely	6 30
Mrs. E. W. A., Brooklyn	10 00
Miss Ellen W. Clarke	2 85
C. G. Comstock	25 00
Outlook Company Trustee	1 24
Through E. W. C	2 00
A Subscriber, Bath, Me	1 00
I. R., Montclair, N. J	1 00
A. R., Vergennes, Vt	5 00
Miss J. S. C., Providence, R. I	10 00
Anacapa	5 00
Miss K. T. B., New York, N. Y	5 00
E. P., Maine	10 00
The Short Hills School for Girls, Short Hills, N. J	34 75
Young Ladies' Branch of the Women's Missionary Society, First Congregational Church, Malone, N. Y	28 00
A Friend	1 00
Total	$650 14

A Pertinent Illustration

In his address in answer to the question, "Is Life Worth Living?" already quoted from in these columns, Professor William James uses an illustration which is in itself an argument—an illustration so pertinent and so luminous that The Outlook is very glad to reprint it. Professor James says, in substance, that under the most adverse condition life would be well worth living to all of us if we could only be certain that bravery and patience would bear fruit in some spiritual world, and he goes on to add that a converging multitude of arguments prove that the world of physics is not absolute. That our whole physical life may lie soaking in a spiritual atmosphere, a dimension of Being that we at present have no organ for apprehending, is vividly suggested to us by the analogy of the life of our domestic animals. Our dogs, for example, are "*in* our human life but not *of* it." And it is at this point that Professor James introduces a very striking illustration of the fact that we may be surrounded by a world which is absolutely real, which is within touch and of which we are at the same moment entirely unconscious so far as our physical senses are concerned. "Consider a poor dog," says Professor James, "whom they are vivisecting in a laboratory. He lies strapped on a board and shrieking at his executioners, and to his own dark consciousness is literally in a sort of hell. He cannot see a single redeeming ray in the whole business; and yet all these diabolical-seeming events are usually controlled by human intentions with which, if his poor benighted mind could only be made to catch a glimpse of them, all that is heroic in him would religiously acquiesce. Healing truth, relief to future sufferings of beast and man, are to be bought by them. It is genuinely a process of redemption. Lying on his back on the board there he is performing a function incalculably higher than any prosperous canine life admits of; and yet, of the whole performance, this function is the one portion that must remain absolutely beyond his ken."

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Prophets of the Christian Faith

VIII.—Jonathan Edwards[1]

By the Rev. A. M. Fairbairn, D.D.
Principal of Mansfield College, Oxford, England

JONATHAN EDWARDS is a thinker difficult to appreciate and very easy to misunderstand. His faults lie on the surface, while his merits are to be discovered only by sympathetic study. He is not only the greatest of all the thinkers that America has produced, but also the highest speculative genius of the eighteenth century. What in him was occasional most impressed his own generation and most easily arrests the eye of ours. What in him was permanent retreats from the hands that hastily glean in the field of literature and religion. What most impresses a cocksure and skeptical critic like Mr. Leslie Stephen is the awfulness of Edwards's descriptions of sin and its punishment; and he marvels that any writer could say anything concerning him without dwelling on his doctrine of hell. But the grim and terrible sermons which Stephen quotes as if they were the essence of Edwards's mind were not the creations of his reason, which was Edwards's master faculty, but the work of his imagination in a peculiar mood—as it were epic pictures thrown out while it was intoxicated with a spiritual passion or drenched by the wave of religious enthusiasm then rolling over New England. In truth, the distinctive theology of Edwards was of quite another order, the creation of a reason all alive with speculative passion, and moved as if by an infinite hunger for the divine. In him religious affection was exalted and transfigured by an illuminative yet inexorable reason, a thought that, urged by the necessity of its own being, could know no rest till it had, not simply grasped the skirts, but, as it were, penetrated to the very heart of deity. In a far higher degree than Spinoza he was a "God-intoxicated man," and his religious affection more than Spinoza's intellectual love made man one in will through being one in heart with God. The development from Edwards emphasized too much what was occasional, while it emphasized too little what was permanent; and so the New England becomes more a scholastic than a speculative theology, while, if it had been true to the genius and soul of Edwards, it would have been more speculative and less scholastic.

In the attempt to understand him we have first to realize the comparative isolation in which he lived, and therefore the independence with which he worked. If we put him back into his time without recollection of his place, no man could seem less the son of his century. He was born in 1703, a year before Locke died. In England deism had commenced its belligerent and barren career. Berkeley had entered Trinity College, and was jotting down in his commonplace book the speculations that were later to become a new "Theory of Vision," and furnish the "Principles of Human Knowledge." Toland was busy proving Christianity not mysterious, and arguing for a new theism which should make God all in all. Of those who may be regarded as more strictly his contemporaries, Joseph Butler entered Oriel College, Oxford, just about the time Edwards entered Yale. David Hume, eight years his junior, became, like Edwards, a student of Locke, but, unlike him, so interpreted Locke as to deduce from him a system of universal doubt, which did not, like that of Descartes, spare thought and find through the ego a way into reasoned belief. In France, in the very year of Edwards's birth, Voltaire entered, a boy of nine, the great Jesuit School, the Collège Louis le Grand, and began to prepare himself to conduct his crusade—in its essence more Christian than those of the Middle Ages—against the tyranny of the unreal and make-believe in religion. While Edwards was pastor in Northampton Rousseau was indulging himself in all the luxury of sentiment, and feeling his way towards the limitation of the individual and the construction of society through the Social Contract. As Edwards, diffident in secular things while greatly daring in intellectual, was describing to the corporation of Princeton his "peculiarly unhappy constitution, attended with flaccid solids, vapid, siezy, and scarce fluids, and a low tide of spirits; often occasioning a kind of childish weakness and contemptibleness of speech, presence, and demeanour, with a disagreeable dulness and stiffness, much unfitting me for conversation, but more especially for the government of a college," and hesitating to accept the position offered to him—a younger contemporary in Germany, Lessing, was turning his thoughts to the reform of the theater, and to a more scientific interpretation of religion and its history.

But Edwards in his New England home lived apart from all these European movements and influences. They could, indeed, hardly be said to have touched him. As a student he had studied the "Essay on the Human Understanding," and through it discovered at once his faculty and problem. In Dr. Samuel Johnson of Stratford, and in Cutler, his tutor, he had met men who knew something of Berkeley; the former, in particular, being a convinced idealist. And, indeed, while he was beginning his career as a pastor, Berkeley was attempting to make a home for himself in Rhode Island. But while there are points where he coincides with Berkeley, Edwards's development was independent; they agree rather by logical coincidence than by literary or speculative imitation. And this is the more significant as the agreements are mainly on points which Berkeley later developed, and where he agreed with Malebranche. Edwards, indeed, largely worked out his problems, not only in independence, but in an intellectual isolation which no man in the Old World could know; least of all was it known to the men with whom he has most affinity—Spinoza, Malebranche, and Berkeley. The shape which both the problems and their solution assumed at his subtle hands proceeded as much from his simple and pure nature as from the simplicity of the life he lived. The faith of his people possessed him. Time was to him eternal; every year, every day, and every hour were the dwelling-place of God. The God he believed in moved all things, filled all time and every place. Yet his individual existence was not a mere moment in the being of the Eternal, but a means by which God realized his purposes in time and fulfilled his ends for eternity. We have to remember, then, at the outset, these two things: (1) the simplicity and purity, yet intense rationality, of Edwards's nature; and (2) the traditional faith, which made all nature supernatural, that possessed and inspired him. From this point of view the things that are most significant of Edwards are not his deliberate and elaborate, but his most spontaneous, thoughts—those that came to him, as it were, by the way of intuition or meditation rather than by the method of logic and evidence. As indicating the quality of his nature, which is in a measure the hidden law of his mind, we may cite two things:

(1) Some of the resolutions he wrote before his nineteenth year:

"Resolved, Never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God, nor be nor suffer it, if I can possibly avoid it.

"Resolved, To live with all my might, while I do live.

"Resolved, Never to do anything which I should be afraid to do if it were the last hour of my life.

"Resolved, Never to count that a prayer nor to let that

[1] Previous articles in this series have been: "What is a Prophet?" by Lyman Abbott (The Outlook for December 14, 1895); "The Apostle Paul," by the Rev. George Matheson, D.D. (December 21, 1895); "Clement of Alexandria," by the Rev. Marcus Dods, D.D. (January 4, 1896); "St. Augustine," by the Rev. A. C. McGiffert, D.D. (February 8); "Wycliffe," by Dean Fremantle (March 14); "Martin Luther," by Adolf Harnack (March 28); and "John Wesley," by Dean Farrar (April 25). Following articles in the series will be by Dean Farrar, the Rev. A. V. G. Allen, D.D., the Rev. T. T. Munger, D.D., and Professor Francis Brown.

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pass as a prayer, nor that as a petition of a prayer, which is so made that I cannot hope that God will answer it."

The fine love of reality in the last resolution is specially noteworthy.

(2) This extract from his diary will show his innate mysticism, the degree in which he was possessed of the passion for the divine: "Once, as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet appeared also great above the heavens. The Person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects."

Let us now see how a man with so intense and spiritual a nature as Edwards, and yet so speculative and rational a mind, possessed also of a faith so intense and elevated, and so completely isolated from the great intellectual currents of the time—wrestled in thought with its largest problems. We begin with some of the positions that he lays down while quite a young student as the result of his study of Locke. Locke's analysis of the process of knowledge led him to this—that the ultimate source of ideas was sensation; that sensation was due to the operation of external bodies, and the quality which remained to the external body in the ultimate analysis was Resistance, which is only another form of Descartes's Extension. But Edwards translates Locke's resistance into a mode of divine energy or will, thus: "There is nothing out of the mind but Resistance, and as Resistance is nothing else than the actual exertion of God's power, so the power can be nothing else than the constant Law or Method of that actual exertion." Matter and energy are thus transformed into the being and will of God; and so he again says: "Nor will it be found that the principles we lay down at all make void natural philosophy, or the science of the Causes or Reasons of corporeal changes; for to find out the reasons of things, in natural philosophy, is only to find out the proportion of God's acting." He further thinks that all the natural changes in the universe which follow in a continued series "do not perhaps exist anywhere perfectly but in the Divine Mind." "But, then, if it be inquired, what exists in the Divine Mind; and how these things exist there? I answer, There is his determination, his care, and his design, that ideas shall be united for ever, just so, and in such a manner, as is agreeable to such a series. For instance, all the ideas that ever were, or ever shall be to all eternity, in any created mind, are answerable to the existence of such a peculiar Atom in the beginning of the Creation, of such a determinate figure and size, and to have such a motion given to it: That is, they are all such as Infinite Wisdom sees would follow according to the series of nature, from such an Atom, so moved."

We feel as if we were reading the first and second books of Spinoza's Ethics through the psychology of Locke as modified by Berkeley. Edwards we may here term a monotheistic idealist, with the emphasis on the *mono*. The order of things we term nature is the order of ideas in the mind of God, and this becomes our order of ideas by the direct operation of the creative mind. And so it follows that mind is primary; indeed, in a sense there is nothing but mind and its ideas, those of man being effects from those of God. In words that suggest Kant he says: "*Place itself* is mental, and *Within* and *Without* are mere mental conceptions. . . . When I say the Material Universe exists only in the mind, I mean that it is absolutely dependent on the conception of the mind for its existence, and does not exist as Spirits do, whose existence does not consist in, nor in dependence on, the conception of other minds. . . . Things, as to God, exist from all Eternity, alike; that is, the idea is always the same, and after the same mode. The existence of things, therefore, that are not actually in created minds, consist only in Power, or in the Determination of God, that such and such ideas shall be raised in created minds, upon such conditions." He sums up his philosophical position in these remarkable words (the italics are his own): "That which truly is the Substance of all Bodies, is *the infinitely exact, and precise, and perfectly stable Idea, in God's mind, together with his stable Will, that the same shall gradually be communicated to us, and to other minds, according to certain fixed and exact established Methods and Laws;* or, in somewhat different language, *the infinitely exact and precise Divine Idea, together with an answerable, perfectly exact, precise, and stable Will, with respect to correspondent communications to Created Minds, and effects on their minds.*"[1] Nature thus becomes the continuous creation of God; all our knowledge is the result of his action, and in the interpretation of what is without we are only really discovering the secret of what is within by thinking the thoughts of God after him.

Let us see now how he works this fundamental idea out into a theology. And first as to his conception of Deity, which also involves that of the relation which He sustains to the universe. Edwards, then, formulates the principle that "God and real existence are the same; God is, and there is none else." This is logically involved in his theory both of being and of knowing. For as real existence is ideal, the divine as the fontal or creative mind is the source of all ideas, and is therefore the reality of all existence. And so he later expresses his notion thus: "The eternal and infinite Being is, in effect, being in general, and comprehends universal existence." And, again, he says: God is "the foundation and fountain of all being and all perfection, from whom all is perfectly derived, and on whom all is most absolutely and perfectly dependent; whose being and beauty is, as it were, the sum and comprehension of all existence and excellence much more than the sun is the fountain and summary comprehension of all the light and brightness of the day." But as God is, such must the creation be, for as is the fountain such is the stream, as is the beginning such is the end. And so he describes the end of the creation as really contained within the divine nature. "It appears reasonable to suppose," he says, "that it was God's last end that there might be a glorious and abundant emanation of his infinite fullness of good *ad extra*, or without himself; and that the disposition to communicate himself, or diffuse his own *Fulness*, was what moved him to create the world." As the end for which the world was created is thus contained in God, and as creation is "an emanation of his own infinite fulness," it follows that as He is, its end must be; and this end he describes in twofold terms—as his own glory or as the creature's good, but these as coincident and identical, not as different, still less as opposed. Thus he says: "God's respect to the creature's good and his respect to himself is not a divided respect; but both are united in one, as the happiness of the creature aimed at is happiness in union with himself." And again: "Thus it is easy to conceive how God should seek the good of the creature, consisting in the creature's knowledge of holiness, and even his happiness, from a supreme regard to *himself;* as his happiness arises from that which is an image and participation of God's own beauty; and consists in the creature's exercising a supreme regard to God, and complacence in him."

So far we have been concerned with his conception of God, and God's relation to the course and end of being;

[1] Compare with the quotations in the text the following propositions from Spinoza's "Ethics:" "Præter deum nulla dari neque concipi potest substantia," quicquid est in Deo est, et nihil sine Deo esse neque concipi potest." "Deus non tantum est causa efficiens rerum existentia, sed etiam essentiæ." "Voluntas non potest vocari causa libera, sed tantum necessaria." "Ordo et connexio idearum idem est, ac ordo et connexio rerum."

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we have now to see how he translated his theology into religion. Religion was to him essentially imitation of God, the godly being the godlike man. As, then, God was, such ought the virtuous man to be. The methods and ends of the good were those of God. As to God, "he delights in his own goodness, and in the exercise of his goodness, and therefore he delights to make the creature happy, and delights to see him made happy." He says: "In God, the love of himself and the love of the public are not to be distinguished as in man, because God's being, as it were, comprehends all." He means, then, that as man's obedience expresses God's perfection, the divine glory is manifested in the character and the conduct of the saints; for "they are all but the emanations of God's glory, or the excellent brightness and fulness of the Divinity diffused, overflowing, and, as it were, enlarged; or, in one word, existing *ad extra*." Since religion is imitation of such a Deity, he conceives virtue "as love to the greatest happiness, or love to the happiness of universal being;" *i.e.*, the virtuous man is the man whose conduct is governed by the very end for which God made the world. For it is not merely personal happiness or love to our own personal pleasure which constitutes an action virtuous; on the contrary, he thus admirably distinguishes: "That which is often called *Self-love* is exceedingly improperly called *Love*, for they do not only say that one loves himself, when he sees something amiable in himself, the view of which begets delight. But merely an inclination to pleasure, and averseness to pain, they call Self-love; so that the devils and other damned spirits love themselves, not because they see anything in themselves which they imagine to be lovely, but merely because they do not incline to pain, but to pleasure." True virtue, therefore, "consists in love for God, the being of beings infinitely the greatest and best." It is not the love of pleasure but the happiness that is holiness—a certain kind of beautiful nature which appears in itself beautiful or comely because it so makes comeliness—is godlike because it tends to make the world like God.

While these are Edwards's fundamental and characteristic ideas, the heart as it were of his philosophy, they are modified in the working out by the formal logic and the imperfect psychology which he owed to Locke. When he turned from speculation to experience, he looked at it through the traditional beliefs of his people. These were, of course, imbedded in the very speech of his community, the local conditions from which he could not extricate himself, as it were the vernacular into which he had been born. From this point of view we may regard the "Treatise on the Will" as not so much a creation of his philosophy as a theological inheritance; but its justification was altogether in his own manner. It is remarkable that while in his ultimate thinking he had so completely emancipated himself from empiricism, in this field of thought he identified himself with the school to which he was most radically opposed. For just as Collins had so developed Locke as to deny liberty and affirm necessity, and as Hume had resolved causation into mere antecedence and sequence, and as Henry Home had applied the same principles to the naturalistic explanation of morality and religion, so Edwards, in his "Treatise on the Will," turned his back upon his own philosophy and advocated one alien not only to Christianity but even to theism. This may require a word of explanation. His fundamental notion that God is the only real cause may be made the basis of a theory of necessity, but then the necessity that it expresses will be one of universal benevolence. It may be quite victoriously argued that where God is the essence and energy of all that is, man cannot be free; but if God be conceived as so good as to will universal happiness, the ultimate end must be even as his will. It is remarkable that the thinker who had, on the most transcendental of all subjects, so broken with empiricism, should, at this point of transcendent practical importance, have fallen such a potent and willing victim to its exhausted charms. But we can see how it happened. The psychological basis of the Treatise Locke supplied. The will was identified with desire, choice with inclination. As desire always must be for the agreeable and towards the pleasant, so the will is always as the strongest motive is. Choice, in other words, was superseded by inclination, and where inclination or desire is the only form of choice the man is but the victim of circumstances, made according to what happens to him rather than according to what he is. The "Treatise on the Will" was Edwards's most elaborate work; it was also his most immediately influential. It was received in Scotland, to the dismay of his evangelical friends, with warm approval by their freethinking contemporaries. Henry Home and David Hume found their own ideas here expanded and enforced by the champion of the orthodox, and the latter, in dismay, turned to him for explanations of difficulties, which indeed he attempted to give even while he failed to perceive their real source and significance. We may leave the Treatise to its empirical admirers, while holding to the theology which is its corrective and negation.

Edwards was in many ways a man who exemplified the most characteristic qualities of New England. Occasionally, through his all too somber speech, a kindly gleam of humor breaks. Thus he quaintly says, "Although the devil be exceedingly crafty and subtle, yet he is one of the greatest fools and blockheads in the world, as the subtlest of wicked men are. Sin is of such a nature that it strangely infatuates and stultifies the mind." Take him all in all, in the beauty of his character, in the elevation of his thought, his claim to stand amid the great thinkers of the world is indisputable. In England here we have just been making welcome the new edition of Bishop Butler's works—edited by the statesman who in his retirement shows his undiminished vigor and reveals his lifelong interest in theology—and I have been comparing Butler's answer to Tindal with Edwards's, with the result that I am forced to confess that while the rigor and vigor of inexorable logic and the strength which comes from a concentration due to the careful exclusion of all irrelevant matter are with Butler, the elevation, the insight, the oversight, the feeling of the magnitude of the problem, and the forecast of the lines along which the ultimate answer must move are all with Edwards. Still, he speaks to us in a strange tongue. It is, indeed, our mother speech, yet, as it were, in a dialect so remote from the culture of Europe, from the elegance of literature, and the discipline of the classics, that we hardly know it as our own; but when we have penetrated under the speech to the matter, and behind the form to the man, we are fain to confess that in this lone New Englander, preaching now in Northampton, whether amid the excitement of the Great Revival or in the face of the coldness of an estranged people, and now laboring in the backwoods at Stockbridge, amid Indians and amid countrymen ruder than the Indians, we yet have one who holds his place amid the most honorable of the doctors of the Church, of the philosophers of his century, and of the saints of God.

The University Professional Training of Teachers

By Edward R. Shaw

If the amount of space devoted to educational matters in our leading periodicals be at all a trustworthy index of the current of public opinion, it would appear that the question of the schools and the position of the teacher are receiving at the present time a deeper and more widespread attention than ever before. This attention is, indeed, justified, when we consider the magnitude and importance of the business of education. According to the latest statistics, the number of pupils in all the schools of the United States is over 15,400,000—an aggregate exceeding the populations of the States of New York, Pennsylvania, and all the New England States taken together; while the number of teachers is far larger than the number of lawyers, physicians, and clergymen combined—the three so-called learned professions. The value of the permanent investment (grounds, buildings, apparatus, etc.), of the public schools alone is over $400,000,000, and the amount raised by taxation and

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in other ways for the support of the common schools is over $165,000,000 yearly. These numbers would have to be very materially increased should we include all kinds of private schools, colleges, etc. But, vast and imposing as such an array is, it does not really touch the core of the matter. The startling truth, which is slowly coming to be recognized, is that there is no other business that is at all comparable in importance, both for the individual and the community, with that of molding the lives of the rising generation. The training, therefore, of the vast army of workers in this field, and the equipment of those who shall lead and superintend these workers, have become matters of vital concern to society.

At the same time, the work of education itself has immensely increased in complexity. A science of pedagogy is in the process of formation. It is seen to rest on psychology—a science which in itself is each year growing more complex, adding as it does the method of experiment to the time-honored methods of introspection and analysis; it finds the definition of the aim of education in Ethics; it traces the development of educational principles, and studies comparatively the great national systems of education evolved by the different civilized peoples; it sets forth the best practice of the present day in the art of teaching; it includes a large number of practical topics, such as school organization, buildings, etc., and receives valuable aid from a number of sources, such as medicine, sociology, æsthetics, etc. A science of these dimensions and of so great importance to society demands for its development and transmittance the combined efforts of a number of trained specialists, each working on particular lines, but all correlating their work toward the common end—the thorough professional equipment of those who would be educators. In other words, just as in the Middle Ages the rising tide of scholastic learning created for itself new channels—the universities—and just as in our century the great progress of natural science and its application have led to the establishment of technological schools, so this new science of pedagogy has brought about the demand for a special school which must be on a level with the best schools of law, medicine, and theology.

This step has been taken. The New York University will stand in the history of education as the first institution in the world which recognized this need, by establishing in 1890, alongside of its other professional schools, a school of post-graduate rank for the study of pedagogy. Its aim is to furnish thorough and complete professional training for teachers. For this purpose it brings together all that bears upon pedagogy from the history of education, from descriptive, experimental, and physiological psychology, from the domain of medicine, from ethics, from philosophy, from æsthetics, from sociology, from the principles and art of teaching, and from a comparative study of different national systems of education. It unifies this knowledge into a body of pedagogical doctrine, and points out its application to the practical work of the educator.

Along these lines an amount of earnest work has been quietly going on in the School of Pedagogy of the New York University for some years. A number of devoted and thoroughly equipped men and women have been trained and sent out to take their places as leaders in the educational field.

In the last number of the "Forum" magazine, President Schurman says that the next development in our universities will be "the establishment of a graduate school of pedagogy, . . . which shall be open only to college graduates or persons of similar scholastic standing, and which will uplift, ennoble, and liberalize the teaching profession—as schools of law, medicine, and technology have already dignified the callings of the lawyer, the doctor, and the engineer."

The testimony of President Schurman as to the necessity of such work as the New York University is doing is valuable, as it aids the general movement for the university professional training of teachers. And those men and women who have been the pioneers in this movement may feel encouraged to see new proofs that their labor was expended in the right cause.

Home and School

By Helen Dawes Brown

In the education of boys, home and school have arrived at a better understanding than in the case of girls. Not long ago a girl's education was more or less a struggle between school forces and home forces; but in the last twenty years the influence of the women's colleges has been working downward to the lowest grade of girls' school. The mother is now the glaring exception who does not at least say that she desires her daughter's education to be as sound as the ablest teachers can make it. That teachers are better educated than they used to be is evident. There is increasing respect for them, and a growing anxiety to co-operate with them.

Having chosen a school for his child with the same judgment that he brings to bear on other business transactions, the wise parent leaves the school to its own methods of work. No judicious mother will interfere, for example, with the course of study laid down by experienced teachers. This is one of the worst forms of mischief-making in a girl's education.

The mother gives her first and best aid to the teacher when she secures punctuality in school attendance. Punctuality, foremost among the social graces, becomes, in the business of school, the absolute essential of happiness and success. The pupil who returns late after a vacation, or whose attendance is irregular from day to day, destroys his own interest and progress, injures every member of the class, does a cruel injustice to the teacher, and lowers the character of the school. Adherence to school dates and hours is but part of that order and system that school and home should together establish in the habits of even a little child, if life is to grow to be a blessing, not a burden. We elders should respect a child's time; we should not subject him to perpetual interruptions. Moreover, we should teach him *not to interrupt himself*—one of the most important mental habits to form in early years. Simplicity in all things, in dress, amusements, and even "duties," should be aimed at for the school-girl. Simplicity and system in the home life—these every teacher pleads for. An uncertain breakfast hour, or one so late as to make the morning rush to school a daily misery; inaccurate clocks; no definite place for books and school *impedimenta;* no appointed and secure place for study at home; no fixed and inevitable bedtime—all these are hindrances to good school work.

Respect for a school-girl's time will defer dentistry, dressmaking, travel, visits active and passive, to the ever-lengthening vacation season. The summer vacation has come to be a subject of anxiety both to parents and teachers. How to stop the leak of four or five months' idleness is a matter of serious study. Natural science, all agree, should have the first claim upon the summer. Then, too, is the chance, says the lover of books, to found the taste for literature, untrammeled by school text-books. All will depend in vacation upon home conditions, as all the year round so much, indeed, depends.

In fact, what is the highest thing that the elders at home can do for the school? They can keep up their own intellectual life. Teachers do their best work with the children of parents who read. If a girl sees her mother with book in hand, that girl, by the law of loving imitation, has one of the certain incentives to an intellectual life. Many women "drop" reading much as they "drop" music, and the habit once lost is one of the hardest to regain. Many fathers and mothers are "devoted" to their family—to feeding and clothing them—but are not "devoted" to the needs of the mind. A good vocabulary is the result of companionship with books rather than of school training. Every teacher knows that the English learned at school is of far less permanent value than that learned at home.

School and home divide the labor of education. The home has, naturally, the larger share in social and moral training, and it has also the great task of applying education to life. Those would be sad, incomplete school-days to remember which had found no interest and sympathy waiting at home. Spite of new-fashioned theories of teach-

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ing, a great part of the schoolmistress's work will always be the storing of empty little minds with facts. At home, what a happiness to find out the use of these facts, to learn that education has a relation to life! The delight of fresh knowledge is increased tenfold.

Surely there is no need of suggesting to parents that, for the sake of school work, they should keep their children healthy and happy; but light hearts, and bodies that they need never think about, are, for young or old, conditions of the best intellectual life.

Co-operation with school may show itself in many simple ways. Birthday and Christmas gifts may take the shape of the little comforts of school life. A desk in her room will be a greater benefit to a girl at fifteen than at any other part of her life. Give a boy a cabinet for his collections, or shelves for his books. I once knew a young girl who had a Poets' Corner, and it proved the strongest of influences in forming her tastes. There she had books, pictures, and literary souvenirs—gifts of traveled friends—or woodcuts from a picture-paper.

With the leisure and the simple social relations of the country, it is possible for parents and teachers to be personally acquainted, and also possible for the teacher to have far more knowledge of her pupils than in the more complex city life. It is one of the losses of the city, to set over against its many advantages of education. The more intimate the teacher's knowledge of her pupils, the greater her power to benefit them. Moreover, it is highly desirable that parents should know what the woman is, in intellect and character, who is so strong an influence in the rearing of their child. Just how they should be brought together it is a little hard to say. Some are of the opinion that parents should visit the school, and attend recitations. This is not advisable; they will learn little about their children at school. Smitten with self-consciousness, most children will not behave or recite naturally in the combined presence of mother and teacher. Visitors distract the attention of a class, waste time, and embarrass the teacher. A better way of bringing parents and teachers together has been found in some schools. On appointed afternoons several of the teachers are at the school-house, and parents are invited to call upon them, that they may take counsel together.

Certain people in New York interested in such co-operation have lately formed a large committee, consisting of a hundred or more teachers and parents in equal numbers. They have for their object the study and promotion of helpful relations between home and school. Why should not such a "committee" be formed in many a city and town?

Children as Gardeners

By Martha Clark Rankin

What two words go more naturally together than children and flowers! Doubtless we have all seen men and women who were indifferent to flowers; perhaps some who went so far as to ask, "What use are they?" and wonder why they were made. But we question whether any one has ever known a little child whose face would not light up with pleasure at sight of a pretty blossom, or whose baby hand would not stretch out for the dandelions and violets of early spring.

To healthy, happy country children, a large part of the delight of spring lies in the growing and blossoming of the great vegetable world. What an event each season is the finding of the very first wild flower! Hardly anything else can compare with it, unless it be the discovery of the first bird's nest, or the earliest wild strawberry.

Of course this love of flowers can be checked and discouraged, just as all a child's joy can be turned into disappointment by his prosaic and soured elders. But, "O, the pity of it!" Rather should everything be done to increase it, and to aid the child to an acquaintance with flowers and plants, encouraging him to study their growth and habits.

That charming writer for children, Juliana Horatia Ewing, has shown us, in her quaint book, "Mary's Meadow," the delight which one family of children took in gardening when called by the captivating title of "The Game of the Earthly Paradise." Our own experience has proved that the disguise of a game is by no means necessary in order to have children delight in the planting of their own seeds, caring for their own bit of land, and filling the vases with flowers of their own raising.

Last year, soon after the holidays, a boy of seven and a girl of eight might have been daily seen poring over seed catalogues which did their best to make one forget wintry winds and snowbanks in their brilliant pictures of flowers and vegetables. Pennies were saved till they could send a combined order for sixty cents' worth of seeds—"enough to plant the whole place," their father jokingly told them.

Some of the seeds were planted in boxes in a sunny window; the rest had to wait until snows had melted and the earth had been warmed and mellowed by April sunshine. A plot of ground was given to each child on the condition that it should be kept free from weeds, and watered in time of drought. This wasn't always easy, nevertheless it was somehow done.

There were pansies, nasturtiums, geraniums, verbenas, morning-glories, balsams, zinnias, California poppies, asters, mignonette, sweet peas, and heliotropes; and yet they all managed to live and most of them to blossom, so that all summer long the breakfast-table was brightened with flowers of their own raising.

They also raised radishes for the table, two quarts of strawberries, and "baked beans," as they called them. The strawberry-bed had been started the year before from runners which the gardener had thrown away. It was fertilized, covered for the winter, and mulched in the spring, exactly as they had seen the larger bed treated, and was really a very successful and creditable piece of work. Their peas, corn, and potatoes, however, had been planted in a most unfavorable spot, and did not add much to the glory of the young enthusiasts.

These children were familiar with "Mary's Meadow," and were instant, "in season and out of season," in planting "waste places with hardy flowers;" so that one could not walk far from the house without coming upon one of these little wild-flower gardens. Not content with that, numerous expeditions were made to the woods with baskets and trowels, and, as a result, a flourishing fern-bed appeared at the north of the house, in which were also blue, yellow, and white violets, the three-parted wake-robin, the gayly striped Jack-in-the-pulpit, and the spotless bloodroot.

In August these indefatigable gardeners began "slipping." Pieces were broken off from all their plants and kept in warm, moist places to root. Thus the valuable lesson was learned as to which plants would slip and which could not be expected to do so. Their success was sufficient to give them, the next February, blossoming geraniums, heliotrope, verbena, and ageratum, besides several vigorous plants not yet ready to bloom.

The seed harvest must not be forgotten, as it was an important part of the year's work. Taking one of their seed-packets apart for a pattern, similar envelopes were made, filled with the various seeds as they ripened, neatly labeled, and put away for the next year.

These were the evidences of their summer's gardening, but by no means the most important results. They had learned to observe, and had found out a great deal about the habits of plants; they had realized the delight of giving away their own possessions; they had kept well and happy.

In this matter of gardening, as in all outdoor life, country children have an immense advantage; but hardly any child, in a family of moderate means, need be wholly shut off from it. Almost every home has a few feet of Mother Earth, which may be made to "bud and blossom like the rose," even though at first the location may seem unfavorable; and, when only light and air are to be had, wonderful things may yet be accomplished in a window-box.

We are told that we owe the writing of "Mary's Meadow" to the interest which Mrs. Ewing took in making herself a garden from "a potato-patch, with soil chiefly composed of refuse left by the house-builders." Is not this a beautiful instance of "the strong power she possessed of drawing happiness from little things, in spite of hindrances"?

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The Gospel for an Age of Doubt

The Yale Lectures on Preaching, Lyman Beecher Foundation, for 1896

III.—The Unveiling of the Father[1]

By the Rev. Henry van Dyke, D.D.

Pastor of the Brick Presbyterian Church, New York

[The lecture begins by showing in detail that the five "causes" assigned by Gibbon to explain the spread of Christianity are in reality effects produced by the personal influence of Christ.]

. . . . . .

CHRISTIANITY CREATED BY CHRIST

The First Cause of Christianity, as a historical religion, was the Person of Jesus Christ. It was he who created the Church out of nothing. It was he who endowed and inspired it for its first conquests in the world. It was he who purified the zeal of the Christians from the narrowness of the Hebrew race, and gave them a gospel for all mankind. It was the influence of his character that cleansed and ennobled their conception of virtue and made the Christian ideal of life the loftiest and most beautiful that the world has ever seen. It was personal faith in him and personal loyalty to him that bound together his few and feeble disciples into a unity so close and compact that they became the founders of a brotherhood of faith and love which survived and conquered all other human organizations, and outlasted the great Roman Empire itself. These are simple historical facts. In stating them I make no assumptions and propound no theories. It is not necessary to take anything for granted or to adopt any particular theological or philosophical system, in order to see clearly and beyond the possibility of mistake that all the force and influence of Christianity in the world have, as a matter of fact, flowed directly from Jesus Christ and from the faith which he has inspired in the hearts of men.

WHO IS THIS PERSON?

The one question of supreme importance, then, if we would understand what Christianity really means, is, Who is this person who stands at the center of it and fills it with life and strength? What did the first Christians see in him that made them believe in him so absolutely and implicitly, and gave them power to do such mighty works? What has the Church seen in him through the ages that has bound her to him as her living Lord and Master? And what are we to see in him if he is to be indeed and in truth the theme of our gospel? *What think ye of Christ?*

THE HISTORIC ANSWER

This question, you see, is vital and inevitable. If we are to have a Christianity which is real and historical, we must get into line with history. If we are to have behind us the power which comes from the actual achievements of our gospel in the world, we must understand the relation which it has always held to the person of Christ. If we are to be in any sense the followers of the first Christians, and to share the joy and peace and power of their religion, we must take the view which they took of Jesus of Nazareth. Now, the object of this lecture may be stated in a single sentence. *It is to show that the first Christians saw, and the Church has always seen, in Jesus Christ a real incarnation of God, a true and personal unveiling of the Father. In other words, not only must we find in Jesus Christ the center of Christianity, but we must also behold an actual divinity as the center of life in Jesus Christ.*

I.—Christ's Divinity Gradually Apprehended

But we are not to suppose that faith in Christ began with a clear and definite conception of his divinity. On the contrary, it is evident from the whole Gospel record that the idea that Christ was divine gradually developed and unfolded in the minds of those who knew and loved and trusted him. The idea of an incarnation was foreign to the Hebrew mind. They held more strongly than any other race to the thought that God was solitary, unsearchable, and incommunicable. They held that even his true name could not be pronounced by human lips, and that it was impossible for human eyes really to behold his glory. And the very strength of this ancestral faith of theirs, standing as it must have done directly in the way of belief in an incarnation, is an evidence of the tremendous power and unquestionable reality of the experience which forced the disciples, by slow degrees, to believe firmly and unhesitatingly in the divinity of Christ.

The process by which this result was accomplished lies open to our thought in the New Testament. It was the impression made upon the disciples by Christ's own manifestation of himself, his character, his actions, and his words, evidently consistent and unique, which forced them at last to see in him the object of divine faith and worship. He was not a mere man. That was evident and undeniable. He was higher than men, holier than men; he possessed an excellence and a power which made them feel in his presence that he was more than they were. What, then, was he? There were but two directions in which their faith could move. The alternative was sharply set before the disciples on that memorable day at Cesarea Philippi, when Christ asked them first, "Whom do men say that I, the Son of man, am?" and then, "But whom say ye that I am?" There were but two lines open to them. One was the line of popular superstition, which led them back into the past to see in Christ only the ghost of John the Baptist, or Elias, or one of the prophets come to life again. The other was the new line of Christian faith which led them forward to see in Jesus "the Christ, the Son of the living God."

New? Of course it was new! It had to be new, in order to fit the facts, which were such as had never been seen before. . . . And just because it was so new, it had to unfold itself by degrees to the fullness of conscious apprehension of all that it involved.

WHAT IT MEANT TO BE THE CHRIST

It is evident that the disciples did not know at first what was meant by the Christhood, the Messiahship, the fulfillment of all ancient prophecy and sacred ritual in Jesus. But they learned the lesson as they kept company with him.

They heard him speak with an authority which none of the prophets had ever claimed. Recognizing a divine inspiration in the Old Testament Scriptures, he distinctly set himself above them as the bringer of a new and better revelation. He accomplished, interpreted, and revised them.

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They heard him claim a position which no mere man could rightly assume. "The Son of man hath power on earth to forgive sins."[1] "The Son of man is Lord also of the sabbath."[2] "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats."[3]

Consider what this implied. It was a declaration that Jesus expected, and was willing, to take into his own hands the task of discriminating between the good and the bad in the unsearchable confusions and complexities of the human heart, and of determining, without hesitation, without misgiving, without redress, the final destinies of the untold myriads of men; "an office," it has been well said, "involving such spiritual insight, such discernment of the thoughts and intents of the heart of each one of the millions at his feet, such awful, unshared supremacy in the moral world, that the imagination recoils in sheer agony from the task of seriously contemplating the assumption of these duties by any created intelligence."[4] When the disciples heard their Master declare that he would fulfill this office of Judge of the World, they must have begun to feel what it meant to be the Christ.

WHAT IT MEANT TO BE THE SON OF GOD

Nor do I suppose that they realized at first the full intention of that second phrase in which their view of Jesus was expressed. *The Son of the living God*—that also was an idea to be gradually apprehended and unfolded. And think what light must have fallen upon it from the conduct of Jesus as they followed him from day to day! The more closely they knew him the more deeply they felt his sinless purity and sovereign virtue. There was a certainty, an independence, a freedom from all effort and from all restraint, in his goodness, such as no other good man has ever shown. He had the deepest knowledge of the evil of sin, yet no shadow or stain of it fell upon his own soul. He was on terms of closest intimacy, an intimacy such as no saint ever dared to assume, with God. He conversed with the Father in a friendship which was utterly without fear, or regret, or misgiving. Now, when the disciples saw this, it must have put them upon deep thoughts, and the guidance of these thoughts was given by Christ's

[1] The first of these Lectures, "An Age of Doubt," will be found in The Outlook for May 9; the second, "The Gospel of a Person," in the issue of May 16. The Outlook will publish one other lecture in this course—"The Human Life of God."

[1] St. Matt. ix., 6. [2] St. Mark ii., 28. [3] St. Matt. xxv., 31, 32.
[4] H. P. Liddon, "The Divinity of Our Lord" (London, 1885), p. 176.

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own words about himself. . . . He claimed a divine origin and mission: "I came forth from the Father;"[1] "My Father sent me."[2] He claimed a divine knowledge and fellowship: "No man knoweth the Father, save the Son;"[3] "O righteous Father, the world hath not known thee, but I have known thee."[4] He claimed to unveil the Father's being in himself: "He that hath seen me hath seen the Father. I am in the Father, and the Father in me."[5]

To what conclusion must such conduct and such words as these lead the disciples in their interpretation of the true meaning of the title "the Son of God"? A conclusion which Jesus himself, if he was as wise and good as all men admit, must inevitably have foreseen. A conclusion which he himself, if he had been only a holy man better than his disciples but of the same nature, would certainly have guarded against and prevented at any cost. A conclusion which is expressed in the attitude of Thomas, kneeling at the feet of Christ and crying, "My Lord and my God."[6] A conclusion which is finally and definitely embodied in the action of the Apostles going out into the world to disciple all nations, and to baptize them "into the name of the Father, and of the Son, and of the Holy Ghost."[7]

II.—The Church Worshiped Christ

There cannot be any question as to the state of mind which this action implied. . . .

There is no more room for doubt that the early Christians saw in Christ a personal unveiling of God than that the friends and followers of Abraham Lincoln regarded him as a good and loyal American citizen of the white race. And even if we could find no direct and definite statement of either of these views, the evidence that men held them could be clearly and certainly read in the facts of history.

Divine honors were paid to Christ in the primitive Church. The first common prayer of the disciples when they were assembled to choose an apostle in the place of the traitor Judas was addressed to Christ.[8] The Christians were distinguished both from the Jews and from the heathen as those who called upon the name of the Lord Jesus Christ.[9] The dying martyr Stephen showed what was meant by this phrase in his prayer, "Lord Jesus, receive my spirit."[10] Saul of Tarsus, when he was convinced by that strange experience on the road to Damascus that Jesus was not an impostor but the Christ, at once addressed him in prayer, "Lord, what wilt thou have me to do?"[11] And Ananias, who received Saul into the Church, asked guidance and direction from the same Lord.[12] Peter baptized the multitudes on the day of Pentecost in the name of Jesus Christ.[13] John wrote of prayer to the Son of God as a familiar ground of confidence in Christian experience.[14] The Apostolic benediction was: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."[15] The whole current of adoration and devotion in the New Testament leads up naturally and without surprise to the magnificent word of St. Paul, in which he speaks of "Christ, who is over all, God blessed forever."[16]

It should be frankly recognized that the first Christians assigned a certain subordination to the Son in relation to the Father; but it must be admitted with equal candor that this subordination was not in any sense a separation, and that it really implied and involved a unity between them which made it possible and natural and inevitable for the disciples to pay an adoration to the Son with the Father, which, if it had been offered to, or claimed by, the greatest and best of the Apostles, would have been instantly repudiated by the whole Church as not only absurd but radically blasphemous.

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THE TESTIMONY OF THE EARLY LITURGIES

The early liturgies bear the same testimony to the pre-eminence of the Lord Jesus in the doxologies and supplications of Christian faith. The Apostolical Constitutions,[17] the liturgy of St. James,[18] the liturgy of St. Mark,[19] the liturgy of St. Adæus and St. Maris,[20] unquestionably preserve the spirit of the early Christian worship; and they all are witnesses to the fact that the Christians prayed directly to Christ. Indeed, it lies upon the very surface of history that the growth of Christianity, as manifested in a spreading worship, was not simply the increase of those who were willing to adore God on the authority of Christ. It was distinctly and essentially the diffusion of an inward force which impelled men to blend the name of Christ with the name of God in their prayers, and to worship the Son with the Father. The beautiful "Prayer of St. Chrysostom," which closes the Litany and the Morning and Evening Prayers of the Protestant Episcopal Church, is addressed to Christ, "who dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests."[1] There is not in the world to-day a single great liturgy, Greek, Roman, Armenian, French, German, Scotch, or English, which does not contain ascriptions of divine glory, and petitions for divine grace, addressed to Jesus Christ.

THE TESTIMONY OF HEATHEN WRITERS

Heathen writers of very early date assure us that this was the practice of Christians from the beginning. The younger Pliny reported to the Emperor Trajan that the people called Christians were accustomed to assemble before daybreak and "sing a hymn of praise responsively to Christ, as it were to God."[2] In the public trials that followed there was never any denial of this statement. It was admitted alike by those who apostatized under the pressure of persecution and by those who remained faithful to the name of Christ. The Emperor Hadrian wrote to Servian that of the population of Alexandria "some worshiped Serapis, and others Christ." Lucian, the pagan satirist, says in his biography of Peregrinus Proteus: "The Christians are still worshiping that great man who was crucified in Palestine."[3]

In all the apologies for the Christian religion which were written during the persecutions under Hadrian and his successors, Antoninus Pius and Marcus Aurelius, there was no attempt to refute the universal charge that the Christians worshiped Christ.[4] As if to confirm this evidence by one of those indications which are all the more significant because they are so slight and so clearly unpremeditated, there still exists a rude caricature, scratched by some careless hand upon the walls of the Palatine palace in Rome, not later than the beginning of the third century, representing a human figure with an ass's head hanging upon a cross, while a man stands before it in the attitude of worship. Underneath is this ill-spelled inscription:

Alexamenos adore his God.[5]

Thus the songs and prayers of believers, the accusations of persecutors, the sneers of skeptics, and the coarse jests of mockers all join in proving beyond a doubt that the primitive Christians paid divine honor to the Lord Jesus. I do not see how any man can be in touch with Christianity as a living form of worship in the world, unless he knows the reality and appreciates the force of this unquestionable fact.

III.—Christ was a New Theology

Nor will it be possible to understand the intellectual and moral teachings of the Christian religion, as they are recorded in the New Testament, unless we put ourselves at the focal point from which, as a matter of history, these teachings were first conceived and then unfolded. This point was the vision of an unveiling of the being and mind of God in Christ. It was not merely that Jesus said certain things about God which men had not known, or had forgotten. It was that they saw in the coming of Christ a personal revelation of the Divine Being. And this revelation touched and transformed every possible sphere of thought and feeling in regard to the problems of religion. The personality of God was made distinct and luminous, not only by the recognition of an eternal Fatherhood in his nature, but by the light of the knowledge of his glory shining in the face of a person.[6] The righteousness of God was disclosed in a new aspect by the thought that he had sent his own Son in the likeness of sinful flesh, and for sin, to condemn sin in the flesh.[7] The goodness of God was confirmed and made sufficient for all possible human needs by the conviction that he who spared not his own Son, but freely delivered him up for us all, would also with him freely give us all things.[8] The saving will and power of God were apprehended through the vision of him in Christ reconciling the world to himself.[9] The everlasting and inseparable love of God became the sure ground of hope only when it was seen embodied in Christ Jesus our Lord.[10] The true meaning of filial obedience to God and of union with God was interpreted in the light of conformity to the image of his Son.[11] And the immense significance of immortality was comprehended in the possession of a life hid with Christ in God.[12]

Now, the window through which men caught sight of these truths

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[1] St. John xvi., 28.
[2] St. John xii., 49.
[3] St. Matt. xi., 27.
[4] St. John xvii., 25.
[5] St. John xiv., 9, 11.
[6] St. John xx., 28.
[7] St. Matt. xxviii., 19.
[8] Acts i., 24. See Alford *in loc.*
[9] Acts ix., 21; 1 Cor. i., 2.
[10] Acts vii., 59.
[11] Acts ix., 6.
[12] Acts ix., 13.
[13] Acts ii., 38.
[14] 1 St. John v., 13-15.
[15] 2 Cor. xiii., 14.
[16] Rom. ix., 5. Cf. Stevens, "The Pauline Theology," p. 201, for a succinct statement of the grounds on which this interpretation of the text is preferred.
[17] "Apost. Const.," Book VIII., chapter vii.
[18] "The Divine Liturgy of St. James," III.. "Sovereign Lord Jesus Christ, O Word of God," etc.
[19] "The Divine Liturgy of the Holy Apostle and Evangelist Mark," v., xxii., etc.
[20] "Liturgy of the Blessed Apostles, composed by St. Adæus and St. Maris," xiv.

[1] St. Matt. xviii., 20.
[2] A.D. 112. See the chapter in "Pliny's Report and Trajan's Rescript" in Ramsay, "The Church in the Roman Empire" (New York, Putnams, 1893), p. 196 ff.
[3] "De Morte Peregrini," c., II.
[4] "The First Apology of Justin Martyr," chapter xii. "Our teacher of these things is Jesus Christ; and that we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove."
[5] "Das Spott-Crucifix der Römischen Kaiser Paläste," Ferdinand Becker, Gera, 1876. "Das Spott-Crucifix vom Palatin," Franz Xaver Kraus, Freiburg, 1872.
[6] 2 Cor. iv., 6.
[7] Rom. viii., 3.
[8] Rom. viii., 32.
[9] 2 Cor. v., 19.
[10] Rom. viii., 39.
[11] Rom. viii., 29.
[12] Col. iii., 3.

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was, and could have been, nothing else than faith in a real incarnation of God in Christ. The personal, moral, sympathetic view of God which distinguished the early Church was seen only through that opening.[1] She saw the Divine Being beaming with a new radiance, she saw the wide landscape of human duty and destiny illuminated and transfigured, she saw a new heaven and a new earth, when she saw in Christ all the fullness of the Godhead dwelling bodily. And it was in the strength and enthusiasm of this vision that she concentrated all her moral and intellectual energies on the one point of keeping that window open, and maintaining against direct assault and secret dissolution the real and personal Deity of Christ.

IV.—The Deity of Christ the Palladium of Christianity

I am careful to put the statement in this form because I believe that it alone corresponds with the facts, and because it is only by getting our minds into this position that we can hope to understand the course, the meaning, and the force of Christian doctrine. The early Christians looked at God through Christ; they did not look at Christ through a preconceived idea and a logical definition of God. The development of theology, to put the matter plainly, was not theological, it was personal and practical. The doctrine of the Trinity came into being to meet an imperious necessity. That necessity was the defense of the actual worship of Christ, the actual trust in Christ as the unveiler of the Father, which already existed at the heart of Christianity. It was recognized instinctively that the loss of this trust, the silencing of this worship, meant the death of Christianity by heart-failure.

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The simple faith that God is in Christ is infinitely more than any doctrine of theology. It is the Palladium of Christianity. The doctrine of the Trinity, philosophically stated, is not the Palladium. It is the defense. I will confess that in its broad outlines it seems to me necessary and satisfactory. I will confess that no other answer to the profound questionings which inevitably arise out of the contact between the idea of God, and the experience of real life in all its manifoldness, appears to me half so reasonable or complete as that which asserts that "the various fundamental forms of society on the earth, the essential relationships of humanity, have their Archetype, their Eternal Pattern and Causal Source, in the nature of the Infinite."[2] I will confess that the form of this answer which contemplates the existence of these eternal relationships in the divine nature as most clearly and positively personal is more conclusive to my mind than any other. But if other men think otherwise on this point, we are not therefore divided from each other or from the Christian faith. The question is one of metaphysics. It is not a question of religion. All modes of defining the Trinity as a doctrine must be kept subordinate to the purpose for which it exists. All attempts to express it are valuable only in so far as they help us to keep in view the unveiling of the divine nature which centers in Him who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.[3]

V.—The Present Age Needs this Gospel

Now, wherein is a message like this, the gospel of a personal unveiling of God in the person of Christ, adapted to the needs of the present age?

1. It seems to me, first of all, that the course of modern thought has prepared the way for it by destroying the *'a priori* objections to the Incarnation. Shallow agnosticism makes two assumptions which are contradictory. It assumes that man is unable to attain to the knowledge of God; and that it is impossible for God to reveal himself to man. But if we cannot know Him, how can we know that He cannot reveal Himself? This would be in effect the most intimate kind of knowledge. To take it for granted that an Incarnation of God is impossible or incredible is to profess a most perfect and exclusive understanding of the divine nature. "At one time," says Mr. Romanes, "it seemed to me impossible that any proposition, verbally intelligible as such, could be more violently absurd than that of the Incarnation. Now I see that this standpoint is wholly irrational. . . . 'But the Incarnation is opposed to common sense.' No doubt: utterly so; but so it ought to be if true. Common sense is merely a rough register of common experience. But the Incarnation, if it ever took place, whatever else it may have done, was not a common event. 'But it is derogatory to God to become man.' How do you know? Besides, Christ was not an ordinary man. Both negative criticism and the positive effects of his life prove this: while if we for a moment adopt the Christian point of view for the sake of argument, the whole *raison d'être* of mankind is bound up in him. Lastly, there are considerations *per contra*, rendering an Incarnation antecedently probable."

2. Now, these considerations to which Romanes alludes are not foreign to the intellectual atmosphere of our age; they are native to it; they are, in fact, *partus temporis*, born of the spirit which now leads the best thoughts of men.

THE INCARNATION CROWNS DEVELOPMENT

The whole doctrine of development, as it is conceived by the deepest and clearest minds, looks forward to the discovery of an Incarnation which shall be at once the crown and the completion of the process of natural evolution. If nature is an orderly and progressive manifestation of an Unseen Power; if each successive step in this manifestation realizes and exhibits something higher and more perfect, to which all that has gone before has pointed, and in which the potentialities of all previous developments are not only summed up but raised to a new power; if the mechanical structure of inorganic substances contains a prophecy (only to be interpreted after the event) of organic life, and organic life is a basis for instinct and the elementary processes of intellect, and the rude forms of thought and feeling in the lower animals foreshadow the unfolding of reflective reason and moral consciousness in man—then surely this reflective reason and this moral consciousness, in themselves confessedly imperfect, must be only the foundation for a fuller and more perfect manifestation of that Unseen Power out of whose depths all preceding manifestations have come forth. . . .

But in what form can it come except in one which at once sums up all that has gone before it and advances to a new level? If the universe contains an unveiling of the might and wisdom and reasonableness and righteousness of its primal Cause, then certainly it must contain at last an unveiling of His personality. This is the only thing that remains to be added. This is the only thing that embraces all the rest and raises it to a new power. The highest category known to our minds is that of self-conscious life. Without the conception of a personal God, man's view of the universe must remain forever incomplete, incoherent, and unreasonable. Without the revelation of a personal God, the process of evolution as the unfolding of the real secret of the universe must remain unfinished and futile. Philosophy as well as religion pushes us forward to this conclusion. Personality is the ultimate reality. Personality must be the final revelation. But a person can be unveiled only in a personal form. Therefore all the presumptions of reason are in favor of an Incarnation of the Deity, not outside of nature, but in nature, to consummate and crown that visible evolution whereby the invisible things of Him from the creation of the world are clearly seen. And all the processes of intelligence are satisfied and rest and repose in the conviction that the Word which was in the beginning with God and which was God, and by whom all things were made, finally became flesh and dwelt among us, revealing His glory, the glory as of the only-begotten of the Father, full of grace and truth.[1]

NO OTHER GOSPEL CAN SURVIVE

3. Moreover, this view of Christ is adapted to the present age because it is historically consistent. We have seen that it underlies the very existence and growth of the Christian Church. The testimony of eighteen centuries to the impossibility of explaining the personality of Christ on humanitarian grounds is in itself an evidence of his divinity. Lincoln was right when he said: "You can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time." A thousand attempts to account for the life of Christ without admitting his divinity have been made. Not one of them has succeeded in winning the assent and approbation of any great mass of men for any great length of time. They have hardly survived the lives of those who have invented them. Each new naturalistic theory of Christ has discredited and demolished its predecessors. And if any one of them is alive and finds credence to-day, it is only because it is the latest, and it is but waiting for its successor (as the theory of Socinus waited for the theory of Strauss, and the theory of Strauss for the theory of Renan) to be its judge and destroyer.

Meantime historic Christianity, which beholds God incarnate in Christ, stands as a rock around which the tides of opinion ebb and flow. The Church has changed in some things, but not in this. It has modified, enlarged, diminished, or abandoned some articles of faith, but not this. If it be an error, it is such an error as the world has never seen anywhere else; for it has not only kept itself alive through the fiercest and most persistent storm of criticism that has ever been directed against any human opinion, but it has also been the inspiration of the strongest and saintliest lives that humanity has ever known. If it be a truth, it must be for every Christian preacher the central truth. For I tell you, my brethren, this age of ours, with

[1] "First Epistle of St. Clement," chapter xxxvi. "By Him we look up to the heights of heaven. By Him we behold, as in a glass, His immaculate and most excellent visage. By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding blossoms up anew towards His marvelous light."

[2] Gordon, "The Christ of To-Day," p. 101.

[3] 1 Tim. iii., 16.

[1] See Lyman Abbott, "The Evolution of Christianity" (Houghton, Mifflin & Co., 1894). Christ is not the product of evolution but the producer (pp. 240–242).

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its ruthless critical spirit, with its keen historical sense, will never respect the intelligence, though it may acknowledge the good intentions, of a man who professes to speak in the name of Christianity without proclaiming as the core of his message the Divine Christ.

THE INCARNATION SATISFIES THE HUMAN HEART

4. And this gospel meets the need of our times, because it is the satisfaction of humanity. More urgent and painful even than the questions of the intellect in regard to the being and nature of God are the misgivings of the heart in regard to his relations to us. If he is that remote and inaccessible Sovereign

> Who sees with equal eyes as Lord of all
> A hero perish or a sparrow fall,

what possible answer can we find in him to the longings and desires of our souls for a Divine Love, what possible support can we find in him for our struggles against outward temptation and indwelling evil, what possible sympathy can we find in him for our hopes and aspirations and upward strivings out of the quicksands of heredity and environment towards liberty and light? The religion of the Incarnation is the only one that brings us near to him, assures us of our kinship with him, and of his infinite, practical, helpful love for us. This faith alone bridges the chasm that divides the Eternal self-existent Spirit from our finite, despondent, earth-bound souls. This faith alone gives us any knowledge of the things that we most need to know about him. Deism is like a message written in an inscrutable hieroglyph which conveys no clear meaning to the mind. Theism is like a message which is intelligible to the intellect but unsatisfactory to the heart, because it has no personal address and no signature. Christianity is a personal message, signed by the hand of a Father, and conveyed to us by the hand of the Son.

The comparison is imperfect. It falls far short of the truth. In Christianity the messenger is the message. The love which sent and the love which delivered it are the same. Christ is Immanuel, God with us. The gospel of the Incarnation does not profess to remove all intellectual perplexities in regard to the existence of God and our own souls. It professes simply to establish such a conscious relation between our souls and God that our ethical needs shall be satisfied at once; and thus it shall be infinitely easier either to dissolve, or to endure, our intellectual perplexities. This relation is possible only in Christ. And it is possible in him only when we receive him as the unveiling of the Father. This requires an act of faith. But it is a faith which is simpler in its form, more natural in its method, and more profound in its spiritual results than any other. For in the last analysis it is just an act of personal confidence in a person. And this does not demand perfect knowledge, but absolute trust.

To imagine that we can adapt our preaching to this age of doubt by weakening, concealing, or abandoning the truth of the Deity of Christ is to mistake the great need of our times. It is to seek to commend our gospel by taking away from it the chief thing that men really want—an assurance of sympathy and kinship with God. "One of the great marks of the youth of to-day," says Ernest Lavisse—"I speak of thinking youth—is a longing for the divine."[1] This longing is to be met not by slighting but by emphasizing, not by clouding but by clarifying, not by withdrawing but by advancing to the forefront, the true Deity of the one Lord Jesus Christ. Let us not hesitate, then, to take up the words of the ancient creed: "We believe in the only begotten Son of God, that is of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one essence with the Father: by Whom all things were made: Who, for us men and for our salvation, came down, and was incarnate, and was made man, and suffered, and rose the third day, and ascended into the heavens, and shall come to judge the quick and the dead."

[1] Ernest Lavisse, "La Génération de 1890."

"Three Wishes"

By H. H. Moore

Nothing, perhaps, is more attractive to a large number of readers than the announcement of "a new game;" and nothing is more common than for those readers to experience a feeling of disappointment when they read about the "new game," which they express by saying that they played it "years ago." I shall not, therefore, describe this game as new, but simply tell about it for the benefit of those to whom, like myself, it may be a novelty.

The company, consisting of any number not less than a dozen or so, being seated around the evening lamp, or preferably, if the night is chilly, around a bright wood fire, the host gives a slip of paper and a pencil to each one. The general announcement is then made that "Three Wishes" are to be written on the slip, the writer's signature is to be appended, the slips are to be collected and read, guesses are to be made as to the identity of the wisher, and then, when his name is announced, he is to be asked his reasons for each wish.

The slips having been distributed, and a sufficient time given for the slowest imagination to formulate its desires, the host collects the papers, "shuffles" them thoroughly, and picks one up at random and reads it. At the "Three Wishes" party which I was privileged to attend, the first paper read was as follows:

"I wish (1) that the metric system might come into use in this country; (2) that we might have woman suffrage; (3) that I might find some easier way of making a living."

The knowing ones readily guessed the author of these wishes, who turned out to be a busy accountant. Asked "Why do you wish the metric system established?" he said, "In order that I might have less figuring to do." A general expression of opinion as to this wish was then invited, some taking the ground that meters and liters are a snare and a delusion because they always had to translate them into yards and gallons, and others enthusiastically advocating the French system. The woman suffrage question led to an animated two-minute symposium; but in regard to the gentleman's third wish there was a unanimous feeling that he didn't know a good thing when he had it.

The next slip read: "I wish (1) that I was worth half a million dollars; (2) that I had the wisdom to use it well; (3) that I had more will-power and less sentiment."

This was the work of a young lady. Asked the reason for her first wish, she said: "I wish I were worth half a million dollars, because if I were worth a million I should be called a millionaire, and I shouldn't like that; I think I could do a great deal of good with the money, but it is so hard to use money sensibly that I made my second wish; and I made the third wish because if I had the will-power I might go to work and make my half-million."

This led to an animated discussion as to what was the best way to employ wealth usefully, and as to the relative value of determination and of luck in obtaining a fortune.

The wishes of an elderly gentleman who looked as if his life had been entirely devoted to philanthropy were: "(1) That I might have a clear conscience; (2) that I might have perfect health; (3) that I might forget some unpleasant episodes of my past." The company refused to take the first and last wishes as serious.

"Here's a volume that I've got to read," said the good-humored and quick-witted host, holding up a paper that was closely written. The wishes were: "(1) That my organism might be fitted to my environment without so much struggle within and compulsion without; (2) that I might have the ability to think of my happiest retorts a few seconds before instead of a few hours after the occasion that calls them forth; (3) that the homely girl with a beautiful character might awaken in me the same yearning admiration that I feel for the beautiful girl with the homely character." This young man, when asked to explain the last wish, got out of a difficult position by saying that he merely meant to wish that the True and the Good might become to him metamorphosed into the Beautiful, and acknowledged that if he were to fall in love with the homely girl her beautiful character would at once transfigure the plain features. The first wish led to an interesting talk about Emerson as the embodiment of perfect harmony.

A young lady went to the other extreme, and in briefest abbreviation wished for—"(1) C.; (2) T. C.; (3) M." On being asked to explain the enigma, she said: "C. stands for Clothes. I want to be relieved of the burden of eternally making and buying clothes. T. C. means a Traveling Companion. I hate to go anywhere alone. No, I don't want a husband. I want a companion that I can say good-by to when my journey is finished! M. stands for Money, I want that—oh! because!"

Another young lady wished for—"(1) A bicycle; (2) a home in the country; (3) a refectory to be added to the —— Church."

A very busy man wished for—"(1) Fewer things to do; (2) more time to do the things he liked; (3) the gift of oratory."

An elderly lady wished for—"(1) Comforts in old age; (2) better health; (3) that she might never hurt a friend's feelings."

A bright young medical student (a lady) wished—"(1) For the ability to open my friends' eyes to the value of sentiment; (2) that my own eyes might be opened to the pleasant and interesting things that are happening everywhere about me as I go about my daily tasks; (3) that the two preceding wishes might be realized."

I have now sufficiently described this "Three Wishes" entertainment to show how interesting it may be made, what with the wishes themselves, the guesses, the discussion, the revelations of taste and character sure to be brought out. At the conclusion of the reading of the slips the host may very properly read his own wishes, including one for "something to eat," the expression of which wish may happily serve as a cue for its realization by the prompt appearance of refreshments.

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Books and Authors

The New Enlightenment [1]

John Hampden's motto, *Vestigia nulla retrorsum*, "No backward steps," is the watchward of Religion also. In Dr. Donald's broad and inspiring survey of the social phenomena of to-day this watchword is shown to be made good in facts—facts which at every point contradict the fancy of those who boast, or who lament, what seems to them a retrograde of Religion under pressure from materialistic interests. He declares that the expansion of Religion is as much a fact of history as the expansion of chemistry or of transportation; that Religion is more and more entering into every human interest, translating itself into manifold organizations, enthusiasms, and struggles, which, however unconsciously, are drawing from it the breath of life.

The point from which this expansion proceeds is in a broader idea of salvation; salvation being the end which, however variously understood, all forms of Religion, from the lowest to the highest, propose. The time is not long past when Christian men generally understood salvation only as a deliverance out of this evil world into the holy world to come, and as affecting only the welfare of their immortal souls. The remark of M. de Laveleye, the Belgian economist, that the earthly welfare of man was of capital importance to the Founder of Christianity, recalled to us not long ago a truth that had been forgotten since the vision of a new earth in addition to a new heaven died away in the early darkening of the primitive vision. But to-day, if not yet all, yet an increasing multitude define salvation, with Dr. Donald, as "the saving of all in a human being which is capable of being saved;" it is the "having all that is best in a man at its best;" it is "the development of every human faculty, the refinement of every quality, and the satisfaction of every need, which belong to him as a man."

This regulative idea of the true end sought by Religion has transformed her old anthropology, in which the soul was the exclusive object of concern, into what Dr. Donald calls "the new anthropology"—sociological as well as theological—in which she is concerned for the body also, and for all the conditions, personal and social, of the bodily life. He finds a religious interest at the basis of the widening attention paid to physical culture, in the idea that the realization of our noblest purposes depends on the maintenance of bodily health and vigor. He insists that "our modern Sunday with its emphasis on recreation" is a revolt from the false and a return to the true Sabbatarianism, through an expansion of Religion which presses back to the heart of the fundamental principle of the need of physical rest, made sacred by the fourth commandment. Not that our American Sunday does not need reforming of those excesses which characterize an emancipation from intolerable restraints. Yet it will not be by a curtailment of recreation; rather by completing it with the culture of the spirit through the reassertion of the human instinct of worship "drawing back to a better instructed and more enlightened House of God."

The expansion of Religion is most apparent in its enlarged conceptions of righteousness, and its increasing manifestations as a power that makes for righteousness in order to social order and progress. For this science now respects Religion as her indispensable ally, seeing that her economic value is indisputable for lessening the waste and burdens brought upon the world by wickedness. Religion has always insisted on righteousness, but she has expanded the idea beyond old ecclesiastical limits, and is supplanting the conventional by the real thing. Dogma is less valued for itself, but rather for whatever moral effectiveness it has. And there is more of this to come. In exact coincidence with Professor Bowne's remark some years ago, in his "Principles of Ethics," that the most dangerous classes are to-day composed of outwardly respectable persons, Dr. Donald declares that, ere religion can be thoroughly rehabilitated, she must include in the criminal class the "respected but not respectable men" who have grown rich "by methods not one whit more honest than the burglar's, and tenfold more destructive to the security of society."

So vigorous and frequent is Dr. Donald's insistence that Religion is characteristically a moral force, that one can hardly help noticing his rare and occasional lapse into expressions which belong to another order of conceptions; *e. g.*, "Religion is in no danger of becoming an ethical school" (p. 141). We do not suppose that Dr. Donald at all believes that what some good people disparagingly call "mere ethics" can be either sound or thorough ethics.

We have not space to speak adequately of his chapters on "Religion and Industrialism," "Religion and Socialism." Eminently judicious as they are, it seems to us that his reasonable insistence on the limits enforced by economic law requires more allowance for the principle (stated, we think, by George Eliot) that the desires of men are the molecular forces of economics. If, then, a desire for the enrichment of the producer's life should overbear the desire for the cheapening of his product, the economic law that wages follow prices would change into a law that prices follow wages. It is a mistake to assume that all economic laws, so called, are rigid and invariable. We note here that Dr. Donald still holds to the now discredited theory of a "wages-fund," out of which labor must be paid.

The expansion of religion outside of its formal organizations, and in non-ecclesiastical lines, is our author's great theme. The defects of organized religion are freely noted, but it is shown that all human organization is similarly defective, as in government, education, and art. A clearer understanding of the larger truth and fuller life for which the churches stand to-day may be expected to attract in due time those who stand outside them in ignorance of what is to be found within.

But to what cause is this expansion of Religion due? Dr. Donald truly says: "Religions do not make gods, but gods make Religion." Religions differ "in their report of the nature of God." It is through larger and truer conceptions of God that Religion now has an expanding life and interest. We have discovered in God a nature kindred with our own, and the vision of it has at once humanized God and divinized man. But it was rather discovered to us by Jesus Christ. It is the recent revivifying of the long dormant truth of the humanity of the divine Christ that has reanimated Religion. It is our expanded thought of him as Lord of the present, as well as Judge in the future, which has given Religion her new interest in this world, besides her ancient hope for the next. His personal influence, his spirit abiding in the world, is the regnant power from which the expansion of Religion proceeds in those widening circles which Dr. Donald has so truly described, of which he so truly says, "Christianity is the great expansion of Religion." That this is Dr. Donald's profoundly entertained conviction we do not for a moment doubt. That the dynamic importance of it is adequately recognized by his occasional references to Jesus is not so certain. A conception of Religion made less impersonal and abstract by a closer identification of it with the spirit of the immanent Christ would, we think, have supplied a missing note of inspiration in this strong and catholic, thoughtful and suggestive work.

[1] *The Expansion of Religion.* Six Lectures delivered before the Lowell Institute. By E. Winchester Donald. Houghton, Mifflin & Co., Boston and New York. $1.50.

Miss Mary Anderson (now Mrs. Navarro) has in her book of reminiscences called *A Few Memories* (Harper & Brothers, New York) given us a charmingly unconscious and modest glimpse at her personal life, an interesting picture of the stage as seen by her, and an entertaining collection of sketches of notable men and women whom she has known. Her style is simple and unassuming. Cardinal Newman, Mr. Gladstone, Lord Tennyson, Charlotte Cushman, Edwin Booth, Sarah Bernhardt, and many other famous persons figure pleasantly in anecdote. Miss Anderson had, of course, an altogether unusual stage career. In one sense she began "at the top," as she had none of the ordinary training in minor parts. Still, she experienced many discouragements, and had her fair share of rebuffs and disappointments as well as of fame and applause. It is interesting to find that she never was self-conceited, and that she constantly struggled to approach her own ideals, very rarely satisfying herself. Of stage life in general she speaks with little enthusiasm. She denies altogether that purity of personal life is incompatible with the actor's career, and declares that the many instances of famous actors and actresses who have lived honorably are not exceptions but illustrations. But she nevertheless admits that she never withdrew from before an audience "without thinking the excitement I had undergone unwholesome, and the personal exhibition odious." She adds:

> My observation has taught me that the greatest dangers of the theater are a strong tendency to vanity, a certain carelessness about the great realities of life (which are principally noticed and used for gaining dramatic effects), and the feverish lack of repose that made the old age of Mrs. Siddons so pitiable. It is not good for an instrument to be strung too high; and it seems to me that the actor (an instrument of many strings) is constantly tuned up to concert pitch.

An Old New England Town. Sketches of Life, Scenery, and Character, by Frank Samuel Child. With Illustrations. (Charles Scribner's Sons, New York.) The vein which Mrs. Alice Morse Earle has worked so well in her stories of social life in the early days of New England, Mr. Child has pursued with great credit to himself and interest to the public during his pastorate of the First Church in Fairfield, Conn., which was organized in 1639, two years after the planting of Quinnipiack, now New Haven. Fairfield was the county seat, and a considerable place until it was burned by a raiding exposition of the British in the Revolutionary war, 1779. After this its eastern suburb, New Field, with the advantage of its superior harbor, began to grow into what is now the flourishing city of Bridgeport. At the instance of the Eunice Dennie Burr Chapter of the Daughters of the American Revolution, Mr. Child gave the course of lectures on the history of the town, which have taken permanent form in his charming

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book. A typical town it was, and notable for its contributions to the life of the Colony and the Republic. Our author's pages bear witness to his industrious research into the public and private documents, the history and the traditions, which have furnished material for his animated story, at whose close each patriotic reader may sing with deepened feeling, "My Country, 'tis of Thee."

Modern Judaism is a problem not only to the Gentiles but to the Jews; it is a product of many influences and contending forces; indeed, we may say, without risk of denial, that modern Judaism is to a large extent a product of Christianity. As Matthew Arnold said of Rachel—

> In her, like us, there clashed contending powers—
> Germany, France, Christ, Moses, Athens, Rome.
> The strife, the mixture in her soul are ours;
> Her genius and her glory are her own.

Josephine Lazarus, in her *Spirit of Judaism*, has approached the Jewish question in an admirable spirit and with great presence of mind. She exhorts the Jews to be something more than non-Christians. Moreover, she exhorts them to beware of a subtle materialism. She regards the prevalent Jewish characteristics with disfavor and forebodings. The claim of Judaism she pronounces to be that of furnishing the basis of a universal religion, and in America especially is it a task of Judaism to realize this possibility. She says: "Mankind at large may not be ready for a universal religion; but let the Jews, with their prophetic instinct, their deep spiritual insight, set the example and give the ideal." (Dodd, Mead & Co., New York.)

The Unity of Fichte's Doctrine of Knowledge. By Anna Boynton Thompson. With an Introduction by Josiah Royce, Ph.D. (Radcliffe College Monographs, No. 7. Ginn & Co., Boston.) It would be hard to find a clearer and more vigorous statement of the fundamental doctrines of idealism than in Miss Thompson's paper—a portion of an exposition of Fichte's Doctrine of Knowledge upon which she is still at work. It is indispensable to students of Fichte who would escape from the too common misunderstandings of him, of which he was wont to complain. She conclusively disproves by Fichte's own words the common theory which supposes him to hold that all reality is of the individual consciousness. She shows that the consciousness which Fichte believes to be ultimate is a free and absolute *ego*, and, on the other hand, that he definitely denies the personality of this *ego*. In an appendix she gives a summary of the more important of Fichte's philosophical works in the form of extracts substantiating the interpretation given in the text. Professor Royce, of Harvard, in his Introduction, declares that he is himself indebted to Miss Thompson, his pupil, for the new light which her ingenuity and scholarship have shed upon the subject. Her work is pervaded by an ardent enthusiasm and a rich glow of learning.

In *The Exploits of Brigadier Gerard* (D. Appleton & Co., New York) Dr. Conan Doyle reveals both his extraordinary inventiveness in the matter of adventure and episode, and also his gift of characterization. The separate chapters which compose this volume are really complete in themselves, each one narrating some exciting incident or dashing adventure told by the hero, whose courage and self-satisfaction are constantly and very skillfully suggested. The book grows out of a painstaking study of the Napoleonic period. It might have been suggested to such a mind as Dr. Doyle's by such a book as Marbot's. The Brigadier Gerard is a soldier of the Revolutionary period, devoted to his great leader, filled with an inexhaustible vitality, ready to take advantage of every occasion, audacious but full of resource, taking a very serious view of himself and his mission in life, and unconsciously revealing in every narration his sublime confidence in his own capacity. No better stories of adventure have appeared for a long time than those which make up this entertaining volume.

The Rev. Dr. Charles S. Robinson has, in a series of discourses on the sixth chapter of the Book of Isaiah, given last year in the pulpit of the New York Presbyterian Church of this city, afforded a spiritual and ethical exposition of the leading points of the prophet's doctrine. He has named his book *The Gospel in Isaiah*. These sermons are eminently plain and straightforward. In this sixth chapter the author finds a revelation of the entire plan of salvation, and so he expounds it in thirty sermons. (Fleming H. Revell Company, New York.)

A second edition of *Biblical Character Sketches*, by various authors (T. Whittaker, New York), testifies to the interest that the book has aroused. It contains two series of studies, one on the young men, and the other on the young women, of the Bible. These studies are bright and full of suggestion and of excellent practical advice.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending May 8. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

When the publication of *The Personal Recollections of Joan of Arc*, by the Sieur Louis de Conte, began in "Harper's Magazine," there was a very general speculation regarding the authorship of a historical venture at once novel and perilous. Expert readers, however, soon detected the hand of Mr. Clemens, and the volume now appears over the familiar pseudonym of "Mark Twain." The book has every advantage of handsome printing and careful and in many cases interesting illustrations. (Harper & Brothers, New York.)——From the same publishers comes Miss Mary E. Wilkins's new story, *Madelon*, in which, while retaining a New England background, as in her earlier novels, Miss Wilkins makes a marked departure both in the selection of her characters and in her method of dealing with them. The New England atmosphere is still present, and certain New England characteristics are drawn, as in previous volumes, with great distinctness and power, but the central figure in the story is a girl of French and Indian blood, whose passions have the force and whose nature has the simplicity and directness of a less sophisticated type than that of New England. Miss Wilkins had a very difficult problem to deal with in this story, and it cannot be said that she has dealt with it as successfully as she has dealt with problems in her earlier work. The story jars on the sensibilities at many points, and in certain respects it does not convey that impression of fidelity to nature which carries with it the conviction of its necessity and truthfulness. There is a monotony of passion in the book which disturbs and at times wearies the reader. The tension is too great. The story is unrelieved. On the other hand, it is full of power, and of a kind of power which most American writers of to-day largely lack. Its defect is not lack of power, but lack of that self-restraint which has hitherto kept Miss Wilkins well within the limits of her own field. From any other hand "Madelon" would be accepted as a very strong piece of work. It is only by comparison with other work from the same hand that its artistic defects become prominent.

Of other novels of the week, by far the strongest is Mr. Gilbert Parker's *The Seats of the Mighty*, which will add to his already well-established reputation. The period treated is that from the disastrous Braddock campaign to the fall of Quebec; the scene is laid chiefly in Quebec; the hero is an American prisoner accused of being a spy and pursued with threats of death because of his knowledge of a secret which Madame Pompadour is anxious to know. A charming story of love and fidelity is woven into the stirring history of war and intrigue. The character of Doltaire, the polished and cynical enemy of the American hero, is subtly conceived and strongly brought out. The book is rich in local color, and has real value as a historical study. Its plot is of absorbing interest; its characters (both major and minor) are distinct in individuality; and its style has distinction. (D. Appleton & Co., New York.)——Mr. George Gissing's *The Unclassed* is, we believe, one of his earlier novels now first printed here. Like all his books, it shows remarkable powers of observation and realistic reproduction of certain phases of life. It has more plot and less positive depression about it than some of his later books, but still it certainly cannot be called cheerful. It deals with the life of the "unclassed" very bluntly and with unnecessary detail, but there is no intention to pervert morals. (R. F. Fenno & Co., New York.)——It is equally true of Mr. W. E. Norris's *The Yellow Dancer* and Mr. Alexander's *A Winning Hazard* that they represent neither the best (and earliest) work of these authors nor the poorest work since done by them. Both books are mildly interesting, but they show no real creative strength. (D. Appleton & Co., New York.)——*In the Valley of Tophet*, by Henry W. Nevinson, is a series of striking studies of the wretched lives of the workers in the iron and coal districts of England. It may be compared with interest with Mr. Nevinson's "Slum Stories" of London. In both books there are occasional gleams of romance and sacrifice to lighten the gloom of misery. The book has strength and originality. (Henry Holt & Co., New York.)——Clive Holland's *The Line of Fame* is a story of Norway, elevated in feeling, free from sensationalism and "decadence," but—alas!—dull. (New Amsterdam Company, New York.)——Mr. Grant Allen's *A Bride from the Desert* was written before he became the prophet of "Hilltopism." It is wretched sensationalism of the veriest "shilling shocker" style, but we prefer it to Mr. Allen's "The Woman Who Did" kind of thing. (R. F. Fenno & Co., New York.)——*Quaint Crippen*, by A. M. Thurber, has altruistic intention, but is crude; its facetiousness misses fire nine times out of ten. (A. C. McClurg & Co., Chicago.)——The fiction of adventure finds one of its latest additions in James Barnes's *For King or Country*, a picturesque and exciting story of the American Revolution. (Harper & Brothers, New York.)——*A New Note*, by Ella MacMahon (R. F. Fenno & Co., New York), is the story of a girl who wanted a "career." This soliloquy, accompanied by a smile, after a rejected offer of marriage, epitomizes the story: "Man is still a primitive creature; he has not yet got over the conviction that woman was created to be made love to."——*A Strange, Sad Comedy*, by Molly Elliot Seawell (The Century Company, New York), is a story opening during the War of the Rebellion with raids on a Southern home by Union and Confederate troops at different times; it ends in engagements and deep satisfaction without sectional or national prejudice.

The Mind of the Master, by John Watson, D.D. (Ian Maclaren), (Dodd, Mead & Co., New York), we reserve for further examination, simply noting here that it is an attempt to give a subjective, interior, or spiritual view of Christ, whose outward life and circumstances have been so fully and so often written. It is synthetic rather than analytic in its character, personal rather than theological.——The publishers, the Henry O. Shepard Company, Chicago, have, we are glad to see, followed the suggestion of The Outlook and published *The People's Bible* in a smaller and more convenient form. Of this book we gave a tolerably full account in our issue of November 2, 1895. The articles are written by a number of authors, many of them being of the first rank in their several departments. It would be difficult, for instance, to find any layman better fitted to set forth the value of Scriptural studies to the laity than Mr. Gladstone, or any scholar more familiar with the light thrown on the Bible by other ancient records than Professor Sayce. Apparently this new edition contains all that was contained in the old, the difference in size being effected by a compacter type and smaller margins; but the type is clear and the margins adequate. The book would be better without the illustrations.——The Rev. Charles Beecher's *Patmos, or The Unveiling* (Lee &

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Shepard, Boston) is a historico-prophetic interpretation of the Apocalypse. It brings the application down to our own time. It has a distinct ethical and practical note in it, and in this respect is decidedly superior to many of the treatises on this mystic book.——*On the Art of Living Together* (Dodd, Mead & Co., New York) is a little volume in four chapters, by the Rev. Robert F. Horton, D.D., on living together in the family, living together in circumstances over which we have no control, living together as husband and wife, living together in other conditions according to choice. It is a very practical little book on a very practical subject.

The Collected Poems of Dr. S. Weir Mitchell, including seven separate volumes, have been issued in a single volume by the Century Company, New York—a volume of exceptional beauty, as befits work of such serious intention and such careful craftsmanship. Dr. Mitchell's verse is the product of the leisure and love of a variously gifted man, who has enjoyed the ripest intellectual and social opportunities of his time, and, like his friend Dr. Holmes, has done many things with insight and skill.——From the same publishers comes a series of twelve prose plays by Henry B. Fuller, under the title of *The Puppet-Booth*. Mr. Fuller has shown not only versatility but growth. "The Chevalier Pensieri-Vani" attracted wide attention by reason of its delicate literary and personal quality. It was followed in due time by two careful and realistic studies of Chicago, "The Cliff-Dwellers" and "With the Procession," in an entirely different vein—novels of great seriousness of temper, of fine characterization, and of unusual excellence of workmanship. Mr. Fuller has now entered a new field, in using the dramatic form. He is one of the younger men who has done substantial work and from whom much may be expected.

Mr. A. T. Quiller-Couch is one of the most delightful of the younger English writers of story, his charming study of life in Cornwall, "A Delectable Duchy," taking its place among the few books of genuine quality and high literary art which have recently appeared in England. His latest volume, *Adventures in Criticism*, is a record of literary activity in an entirely different department. The brief chapters of which it is made up will not be unfamiliar to those who are in the habit of reading Mr. Quiller-Couch's literary comment from week to week in the London "Speaker." He deals with a great variety of subjects and a great number of persons, among them Chaucer, Daniel, Carew, Sterne, Reade, Stevenson, George Moore, Hall Caine, and Mr. Stockton. His manner is informal, his method direct and intimate, his style in this volume journalistic to a certain extent, but with a genuine literary flavor. (Charles Scribner's Sons, New York.)

Dr. C. C. Abbott's *Notes of the Night and Other Outdoor Sketches* is in the very pleasant vein with which the readers of his former books are already familiar. Dr. Abbott is a close observer, a born rambler, and his scientific training serves him well in his familiar, intimate, and personal study of nature. The chapters which make up this book are full of careful observation, of the flavor of out-of-door life, and of the humor which gives Dr. Abbott's work a distinct note of individuality. (The Century Company, New York.)

The latest addition to the useful series of "Public Men of the Day" (Frederick Warne & Co., New York) gives a compact account of *Castelar*, the distinguished Spanish Republican, whose retirement from public life makes an account of his career while he is still living less forced than such biographies often are.

Mr. Clifton Johnson is well known to our readers. His *What They Say in New England* is a collection of "signs," superstitions, sayings, rhymes, children's games, weather-lore, ghost stories, proverbs, and what-not. It has some value as folk-lore, will recall pleasantly a great many old-time oddities now passing away, and will prove a storehouse of entertainment for the little ones. (Lee & Shepard, Boston.)

Volume II. of the *Little Nature Studies* from the essays of John Burroughs, edited by Mary E. Burt, is exquisitely adapted to develop the intellectual life of a child whose heart and imagination are always in the things which John Burroughs has described with such fidelity and love. The present volume is designed to serve as a second reader and a third reader. (Ginn & Co., Boston.)

A second edition of Mr. George Haven Putnam's *Question of Copyright* has been published, containing additional material on the results of the American Copyright Act of 1891, and strongly urging the revision of that act so as to give to writers in other languages the same protection under our laws that American authors receive under the laws of other civilized nations. (G. P. Putnam's Sons, New York.)——Victor Hugo's *Les Misérables*, abridged and annotated by Professor F. C. de Sumichrist, of Harvard (Ginn & Co., Boston), presents the story of Jean Valjean within a moderate compass, and in a form excellently adapted to the use of schools and colleges.

In Jail with Charles Dickens, by Alfred Trumble (Francis P. Harper, New York), is a series of essays on celebrated prisons in Europe and America, with extracts from the writings of Dickens on these prisons.

Literary Notes

—Mr. Crawford's new serial for the "Century" is to be called "Corleone," and Don Orsino is to be the hero. It will be, in part, another page from the annals of the house of Saracinesca.

—It is now feared that if the great English Dictionary of the London Philological Society is completed it must be in a more condensed form than the first volumes indicated. In twelve years' time the editors have finished only four letters of the alphabet, and the expenses of the undertaking have grown to enormous proportions.

—The London "Literary World" says that "the author of 'The Heavenly Twins' has another book on the stocks which may possibly see the light in the autumn. There has been a longer interval in Sarah Grand's case than usually follows on the issue of a *chef-d'œuvre*. The worst of making a big success at starting is the difficulty of scoring a second, but, given a decent interval, it is not insuperable. Some of our novelists are so greedy they refuse the public time to digest what they have written. Sarah Grand was asked the other day if she intended to follow the example of Marie Corelli and pose as an injured author. She answered that it was not at all likely."

—Messrs. Houghton, Mifflin & Co. have arranged for the American publication of the unpublished Letters of Victor Hugo. These will probably be comprised in two volumes, the first containing (1) Hugo's letters to his father while studying in Paris; (2) a charming group written to his young wife; (3) an interesting series to his confessor, Lamennais; (4) letters about some of his volumes, "Hernani," "Le Roi s'amuse," etc.; (5) to his little daughter Leopoldine; and (6) a very interesting series to Sainte-Beuve, who was in love with Madame Hugo. The second will include his letters in exile to Ledru-Rollin, Mazzini, Garibaldi, and Lamartine, with many of curious autobiographical and literary interest. The correspondence is arranged by M. Paul Meurice, the executor of Victor Hugo.

—A writer in "Time and the Hour," of Boston, tells this amusing story:

Not long ago James Fenimore Cooper, the grandson of the novelist, was here in Boston. While a clever enough young Albany lawyer, Mr. Cooper is not clothed upon with the mantle of his illustrious grandparent, nor is he in public life; and it was, therefore, with some surprise that upon the evening of his arrival at the Parker House he received the card of a newspaper reporter. Curious to learn the occasion of the call, he asked that the reporter be shown to his room. The youth entered, and, greeting him with ceremonious respect, remarked that he hardly expected to find Mr. Cooper so young a man. The situation was immediately grasped, and, the humor of it appealing to him, Mr. Cooper encouraged his visitor to proceed to business. A flourishing "interview" began upon his opinion of Boston and the Subway, which was developing merrily when a knock at the door brought the card of another modern Athenian of note-book and pencil. "Show him up," said Mr. Cooper, with cheerful alacrity. He came close upon the card. The conversation now took a decidedly literary turn, owing to the skillful manipulation of the second interviewer. Observing gracefully that he had always admired "The Last of the Mohicans" more than any other American novel of his acquaintance, he asked Mr. Cooper whether he considered "Trilby" immoral. A promising reply had begun, when a third knock came, bringing to the door another brisk young man. "Sorry I had no card, Mr. Cooper," he exclaimed, "but I knew you'd forgive this unceremonious call, and talk a little for the 'Morning Sphere.'" Knowing now that he held all the trumps, Mr. Cooper threw down his hand. "Who do you think I am, gentlemen?" he demanded. Then fell a deep silence, out of which came from the last caller, "Well, *I* know you're not your grandfather, anyway, for I've just looked him up in the encyclopædia." The countenances of his brethren took on an expression of chastened significance, and the trio silently departed.

Books Received

For the Week Ending May 8

D. APPLETON & CO., NEW YORK

Parker, Gilbert. The Seats of the Mighty. $1.50.
Ayres, Alfred. The Verbalist. $1.25.
Norris, W. E. The Dancer in Yellow. $1.
Alexander, Mrs. A Winning Hazard. $1.

C. H. BATTEY, PROVIDENCE

Battey, Charles H. Shorter Poems.

THE CENTURY CO., NEW YORK

Abbott, Charles Conrad, M.D. Notes of the Night and Other Outdoor Sketches. $1.50.
Seawell, Molly Elliot. A Strange, Sad Comedy. $1.25.
Fuller, Henry B. The Puppet-Booth. $1.25.
The Collected Poems of S. Weir Mitchell. By the Author of "When All the Woods are Green." $1.75.

COPELAND & DAY, BOSTON

Kimball, Hannah Parker. Soul and Sense. 75 cts.

DODD, MEAD & CO., NEW YORK

Watson, John, D.D. (Ian Maclaren). The Mind of the Master. $1.50.
Horton, Robert F., D.D. On the Art of Living Together. 50 cts.

R. F. FENNO & CO., NEW YORK

Allen, Grant. A Bride from the Desert. 50 cts.
Gissing, George. The Unclassed. $1.25.
MacMahon, Ella. A New Note. $1.25.

GINN & CO., BOSTON

Burroughs, John. Little Nature Studies for Little People. Edited by Mary E. Burt. Vol. II. 30 cts.
Southey, Robert. Life of Nelson. Edited by Albert F. Blaisdell.
Hugo, Victor. Les Misérables. Edited by F. C. de Sumichrist.
Super, O. B. Elementary German Reader.

HARPER & BROS., NEW YORK

Wilkins, Mary E. Madelon. $1.25.
Barnes, James. For King or Country. $1.50.
Clemens, S. M. (Mark Twain). Personal Recollections of Joan of Arc. "By Sieur Louis de Conte. Translated by Jean François Alden." $2.50.

FRANCIS P. HARPER, NEW YORK

Trumble, Alfred. In Jail with Charles Dickens. $1.25.

HENRY HOLT & CO., NEW YORK

Nevinson, Henry W. In the Valley of Tophet. $1.

LEE & SHEPARD, BOSTON

Johnson, Clifton. What They Say in New England. $1.25.
Keene, J. Harington ("Grapho"). The Mystery of Handwriting. $2.
Beecher, Rev. Charles. Patmos, or The Unveiling. $1.50.

MAYNARD, MERRILL & CO., NEW YORK

Eliot, George. Silas Marner.
Irving, Washington. Tales of a Traveler.

A. C. M'CLURG & CO., CHICAGO

Thurber, Alwyn M. Quaint Crippen. $1.

NEW AMSTERDAM BOOK CO., NEW YORK

Holland, Clive. The Lure of Fame. $1.

G. P. PUTNAM'S SONS, NEW YORK

Dodge, Melvin G. Alexander Hamilton. $1.25.
Putnam, George Haven. The Question of Copyright. $1.75.

CHARLES SCRIBNER'S SONS, NEW YORK

Quiller-Couch, A. T. Adventure in Criticism. $1.50.

THE HENRY O. SHEPARD CO., CHICAGO

The People's Bible History. Edited by the Rev. G. C. Lorimer.

S. W. STRAUB & CO., CHICAGO

Straub, S. W. Bright Light for Sunday-Schools. 9 cts.

FREDERICK WARNE & CO., NEW YORK

Hannay, David. Don Emilio Castelar. $1.25.
The Royal Natural History. Edited by Richard Lydekker. Nos. 20, 21, and 22. 50 cts. each.

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The Religious World

The Methodist General Conference

From a Special Correspondent

Many things conspire to make this session of the General Conference a pleasant one. The hall in which it is held, as well as the arrangements and accommodations for the comfort of the delegates and visitors to the Conference, are all that could be expected. Cleveland with its rare beauty, and the generous hospitality of the citizens, are at the pleasure of the Methodist guests. The remark has been frequently heard that "the General Conference has never had such royal entertainment." These excellent conditions have kept the members in good spirits, and doubtless the resulting good humor of the Conference has resulted in producing amicable and wise legislation regarding some perplexing problems. The present Conference is in marked contrast with that held in the city of Baltimore one hundred years ago. Then Bishop Asbury presided, and one hundred and twenty preachers were in attendance. It was not a delegated body—the one hundred and twenty present represented about all the traveling preachers of that day. From the smallest of the religious bodies in our country, the Methodist Church has grown in a single century to the largest, having a membership of 2,766,656; the net increase for the past four years was 386,000. Add to this the Methodist Church South and there are about three and one-half million Methodists in this country.

The programme of the Conference consists of business sessions in the morning from eight-thirty to twelve-thirty; committee meetings in the afternoon; in the evening a public meeting in the Armory—the seat of the Conference; the evening services consist of anniversaries of the various Church Boards, such as Missions, Church Extension, Education, Sunday-School, etc.

The receptions of the fraternal delegates are held in the evening. A course of patriotic lectures is interspered in the evening programme. Chaplain McCabe gave his popular lecture on "The Bright Side of Libby Prison" to a crowded house. Dr. A. J. Palmer, of New York, delivered his brilliant lecture on "Company D, the Die-No-Mores." The Hon. William McKinley lectured to an immense crowd, Saturday evening, May 16, and received a tremendous ovation. After his presentation it took many minutes before the applause died away sufficiently for the Governor to proceed with his address. He spoke on Washington. Bishop C. H. Fowler spoke on Lincoln, and Bishop John P. Newman on Grant. Thus the Methodists are following the example of Israel in her great Church festivals blending the sentiments of religion and patriotism.

The public reception to the Conference on the evening before the opening was a city affair. Eloquent addresses of welcome were delivered by the Hon. R. E. McKisson, Mayor of the city; Mr. Horace Benton, who spoke in behalf of the laymen of the Methodism of the city; the Rev. Dr. Gilbert, the pastor of the First Methodist Church of Cleveland, for the Methodist ministers. The Rev. Dr. Charles F. Thwing, President of the Adelbert University, represented the sister denominations. Responses were given by General James F. Rushing, of Trenton, New Jersey, and by Bishop Charles H. Fowler. The spirit of all the addresses was very fraternal, and the public interest in the same was a proof of the influence that the Church has upon society and the State.

The reception of the fraternal delegates from the Methodist Episcopal Church South and the New Zealand Methodist Church was held May 4.

The Rev. James C. Morris, D.D., pastor of the McKendree Church of Nashville, represented the Methodist Church South. He is a man of fine abilities, and is very gentle and kind in spirit. His address won the hearts of the great audience. His theme, which was on "The Higher Life" as taught by Mr. Wesley, was out of the usual order on such occasions, but it was a happy change. It was a real spiritual tonic, and had a distinctly salutary effect upon the Conference. The Rev. John J. Lewis represented the Australasian Conference. Speaking of the work of Methodism with heathenism in the past, he gave these interesting facts: "What about Fiji? Using round figures, sir, out of a population of about 110,000, more than 100,000 are professed Wesleyan Methodists. A little more than fifty years ago in all Fiji there was not one professing Christian, and to-day in all Fiji there is not one professing heathen. Every Lord's Day in Fiji one thousand pulpits are supplied by converts from heathenism." As to the different kinds of Methodism in the world he made this fine climax: "In Great Britain I see perpetuated the grand old Methodism of the past. In the United States of America I see the marvelous expansion of the Methodism of to-day. But from that Australasian cradle there has sprung a young giant who gives the promise of the Methodism that is to be."

On Christian union the following was heartily applauded: "We have gone in for Methodist union in Australasia. We have said that, whatever those old divisions might mean in the fatherland, they ought not to be carried across the seas to our young country, and it is a scandal and an iniquity for two or three struggling little churches to be preaching the same doctrine in the same village, where you might have one strong, thriving, vigorous church."

The Hon. E. D. Perkins was the lay representative of the Methodist Church South.

The Rev. William L. Watkinson is the representative from the English Wesleyan Church. He is one of the most original and brilliant preachers in England. His address was masterly, and made a profound impression on the great audience that heard him. His words in regard to the duty of the Church to our modern cities were like the "words of the Lord" by the mouth of his prophet. "We have to deal to-day, in that modern Babylon that we have built, London, New York, Chicago, and cities too numerous to mention—we have to deal with arts, sciences, gold, literature, fashions, liberty, greatness, pleasure. Now the question is, have you men, have you faith, that can restrain, that can master, that can sanctify, this colossal and opulent civilization? Have you?"

The Methodist Church in Ireland was represented by the Rev. Robert Crawford Johnson. Mr. Johnson's address sounded the trumpet-call of God to the Church to make a forward movement in the world's salvation. He is the Hugh Price Hughes of Ireland, and is carrying on aggressive Christian work in Belfast on a very large scale and with very gracious results. Men like Mr. Hughes, of England, and Mr. Johnson are evidences that the Church in these later days is looking up to recognize the importance of mission work in our cities, by the choice of leaders of the most intelligent and wise of her ministers, instead of the folly so often committed in the past, of putting these important interests into the hands of incompetency, with no other quality to recommend them than that they were once very wicked and are still grossly ignorant.

The part of the business of the Conference about which the greatest interest is concentrated is the election of General Conference officers. This is particularly true of the office of Bishop. From the number of men voted upon on the first ballot—about forty—many are actualizing the truth of Paul's assertion: "If a man desire the office of a bishop, he desireth a good thing." How good a thing it was in that Apostolic age we know not, but there are not a few that are willing to test the goodness of the Methodist bishopric in our time.

Bishop Thomas Bowman, after a quarter of a century of eminent service, and Bishop Randolph S. Foster, the profound thinker and scholar, having served twenty-five years also, were, by vote of the Conference, on account of age, placed on the non-effective list.

The suggestion of the Committee on Episcopacy "that the time had come when the General Conference may safely and wisely choose a Bishop from amongst our 1,700 ministers of African descent," caused some surprise. This gave opportunity for the colored delegates, of whom there were about fifty, to pour forth volumes of eloquence pleading for the Conference to recognize the fitness of electing one of their race. Their claim seems a little strange in view of the fact that there are as many Germans in the Church, and of very much higher average intelligence, who make no demand for a German Bishop. It is claimed that a Bishop of their own race is needed to give success to the work of the Church in the South. The fact is that there is nothing in the law of the Church forbidding the election of a man of any race to the office of Bishop. The majority of the Methodist Church believe that the color line should not be recognized in the Church, and hold that whenever there is a man among the membership of African descent who is eminently fitted for the position, he should be chosen, not because of color, but of qualification.

The balloting for Bishops was unprecedented in the history of the Church. It consumed four days, with extra sessions. An election was made on Tuesday, on the fifteenth ballot. Dr. C. C. McCabe, better known as Chaplain McCabe, was elected. Dr. McCabe was Secretary of the Church Extension Society for sixteen years, during which time he increased the collections to this cause and stimulated the building of new churches in home missionary territory as no other man ever has. For twelve years he has been Secretary of the Missionary Society, during which time the offerings for this cause were increased from $735,000 to $1,242,000. Dr. McCabe is undoubtedly the best-known and most popular man in the Church. On the sixteenth ballot Dr. Earl Cranston, Agent of the Western Book Concern, Cincinnati, for twelve years, was chosen as the second Bishop. Dr. Cranston was pastor, prior to his election as Book

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Agent, of important churches in Cincinnati, Denver, Colo., and other places. He possesses to a high degree executive ability, and is regarded as a man eminently fitted for the high position to which he has been elevated. Both of these men were soldiers in the Rebellion.

B. F. D.

Cleveland, O.

The Case of Mr. Vrooman

The action of the Chicago Presbytery in proceeding with the installation of the Rev. F. B. Vrooman as pastor of the Kenwood Park Church has been stayed by a complaint to the Synod of Illinois against the action of the Presbytery in admitting Mr. Vrooman to its membership and voting to install him in the pastoral charge. This course is wisely taken in preference to the alternative of allowing the installation to proceed and then bringing a complaint of heresy against Mr. Vrooman. The leaders in the action disclaim any personal antagonism to Mr. Vrooman, but they desire to know "what is consistent Presbyterianism" according to the Church standards. The question at issue is simply, "Did the Presbytery err in its decision to admit Mr. Vrooman?" The complainants—twenty-four ministers and twelve elders—ask the Synod to reverse the action of the Presbytery which sustained Mr. Vrooman's examination as satisfactory, and to declare null and void his admission into that body and the arrangements for his installation. The grounds of the complaint are Mr. Vrooman's statements that Christ's sacrifice was vicarious, yet not a bearing of the punishment due to sinners, and that the reconciliation is of man to God, not of God to man; also, his denial of the imputation of Christ's righteousness to the believer, and of the endlessness of future punishment. It is a significant fact that upon these statements and denials, quoted by the complainants, sixty-nine members of the Presbytery voted for his admission, and only twenty-nine against it. Mr. Vrooman brought letters of dismission to the Presbytery from the Congregational Association of Worcester, Mass., in which city he was pastor of the Salem Street Church. The Kenwood Park Church in Chicago is a new but prosperous congregation, and is said to have been strongly in sympathy with him. The Chicago Presbytery has had no case of such gravity as this in its hands, if we remember rightly, since the trial of Professor Swing in 1874. In the present case, however, it is the Presbytery itself, and not an individual, whose views and actions are on trial. It is hardly necessary to say that Mr. Vrooman's views are far more radical than those of Dr. Briggs or Dr. Smith.

The Sheats Shame Again

Two weeks ago we referred to the arrest of the teachers of the American Missionary Association at the Orange Park Normal and Industrial School in Florida. It was difficult to speak moderately of what every true patriot and Christian must feel is an unmitigated disgrace to his country and to the cause of Christ. We are now able to give the facts a little more in detail. The ground on which the school is located was a gift from the town, on the understanding that white and colored pupils should share alike in its privileges. The place is a small one, and if the advantages of education are to be enjoyed by both classes it is almost imperative that they should be together. The arrest to which we previously referred was on April 10. It was then hoped that the school would be allowed to continue until the close of the school year, which would be the 28th of May; but on the 4th of May the teachers were informed by the Sheriff that if they did not comply with the law he would be obliged to arrest and rearrest them until they submitted. The only possible course under the circumstances was adopted—the school was suspended, and the pupils dismissed. The case of the Rev. T. S. Perry, who was arrested as a teacher, was forcibly stated in a recent letter to the "Independent," from which we make the following extract:

> When he was appointed by the American Missionary Association as its missionary, and elected by the Union Congregational Church of Orange Park as its pastor, he was not required to do any school work. As the students were under his pastoral care, however, he voluntarily offered to give the upper classes regular Bible lessons as a part of his pastoral labor for them. This he has done, gratuitously, during the three years of his pastorate. The lessons have all been taken from the four Gospels. If to teach to the Lord's poor, without caste distinctions, the Lord's own truth, from the very words and acts of Jesus Christ, subjects the teacher to be punished as a malefactor under the Sheats Law, then so much the worse for the Sheats Law. If the Christian State of Florida can afford to fine or imprison this pastor for teaching and preaching the Gospel pure and simple, without money, price, or respect of persons, then he can probably afford to be fined or imprisoned. But how is this for the regenerated "New South"?

The action of the Sheriff, who has had an unpleasant duty on his hands, is commended for its courtesy; but what must we think of the author of the law which the Sheriff was compelled to enforce? Mr. Sheats, in denouncing the school at Orange Park, declared: "The nuisance will be abated, and the insult to public sentiment in the South will be avenged." We do not believe that he represents the South. There have been many instances of a better and nobler feeling in different States. We repeat the hope previously expressed that the American Missionary Association will not allow this outrage to rest, but carry it to the highest courts, until it is decided whether humanity has any rights in certain parts of the American continent. This does not seem to us a sectional question, but a National and human question, and as such it ought to be decided.

Two Centuries Old

The Collegiate Church of New York celebrated the two hundredth anniversary of its existence in the church at Fifth Avenue and Forty-eighth Street on Monday evening, May 11. Perhaps it would be more accurate to say that the anniversary was of the granting of the charter, since the church had existence nearly seventy years before it was incorporated. It is one of the oldest and wealthiest ecclesiastical organizations in New York. The historical address at the anniversary was delivered by the Rev. Edward B. Coe, D.D., of the Forty-eighth Street Church. Other addresses were by Dr. H. M. Baird, who spoke for the Huguenots; Dr. J. B. Remensnyder, who spoke for the Lutherans; Dr. C. C. Tiffany, who spoke for the Episcopalians; and Dr. D. J. Burrill, of the Reformed Church at Fifth Avenue and Twenty-ninth Street. The occasion was one of great interest, and celebrated an event of more than ordinary significance in the life of New York.

Dr. Alden's Bequests

The late Dr. E. K. Alden, who was so long Secretary of the American Board, was not only an eminent Christian worker and a strenuous theologian, but a man of wealth and liberality. The rumor has been circulated that he intended to ignore the American Board because of differences concerning administration. It was even said that he intended to make a gift of $25,000 to the Presbyterian Board of Foreign Missions. The contents of his will have been made public, and show that, however keenly he may have felt concerning the action of the Board, he did not lose confidence in it. According to the reports contained in the daily press, after providing for his widow and making a few legacies to relatives, he bequeathed his home in Boston to the American Board for the use of the Madura Mission in India. The bulk of the property was left to the following residuary legatees, in ten equal divisions: The American Board, Amherst College, Iowa College, the Hartford Theological Seminary, Chicago Theological Seminary, the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, and the City Mission Society of Boston. This action shows Dr. Alden to have been not only an intense and positively conservative theologian, but also a broad-minded, generous, and liberal man, which is more than some of his opponents in the late controversy were at that time willing to acknowledge. But time smooths out many wrinkles, and Dr. Alden will be remembered not so much for the controversy in which he was so conspicuous a figure as for his intense interest and great service in the cause of foreign missions.

The Whittier House

The second anniversary of the Whittier House in Jersey City was celebrated on Thursday evening, May 14. No social settlement in the country has made more rapid or encouraging growth than the Whittier House, of which Miss Bradford is the Head Worker. It occupies a peculiarly needy field. A large proportion of the wealth of Jersey City belongs to persons who are not resident there; consequently there is not so much local support as would be expected from the size of the city. The building occupied by the settlement is a fine old mansion built in the days when that part of the city was the home of well-to-do people. The exercises of the anniversary consisted of addresses by the President of the Board of Directors; by Miss Bradford, who spoke of the various lines of service for the people of the neighborhood to which the residents of the House are giving themselves; the principal address was delivered by the Rev. James M. Ludlow, D.D., of the Munn Avenue Presbyterian Church of East Orange. Dr. Ludlow spoke of the growth of the idea of liberty among the people; showed that while the people have nominal liberty they do not have actual liberty; declared that Whittier House represents the advance movement of modern civilization; and that it is especially to be commended for its Christian spirit, in that it emphasizes the true possibilities of man. The address was admirable from every point of view. The other speakers were Mr. E. W. Cowles, a lawyer of Jersey City who gives his service to the poor through the ministry of the House; the Rev. Howard S. Bliss, of Upper Montclair; and Mrs. L. W. Betts, of The Outlook. During the past year Whittier House has ministered to more than eight hundred different persons. It provides a delightful center for culture, recreation, and inspiration for a large class of people who are dependent upon it for most of the brightness in their lives. In its sewing-schools are over two hundred; it maintains the only free kindergarten in the city; it reaches newsboys, workingmen, and workingwomen; provides instruction in various useful studies, and in many ways makes brighter and more beautiful the condition of the neighborhood. It is maintained entirely by private contributions,

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and makes an especial appeal to all who reside in New Jersey, since it is the only college or social settlement in the State. The house is located at No. 174 Grand Street. Those who desire to study its methods, or to become residents, will find a hearty welcome from the Head Worker.

Dr. Maclaren's Jubilee

Since the death of Mr. Spurgeon it is no exaggeration to say that the most eminent Baptist minister in the world is the Rev. Alexander Maclaren, D.D., of Manchester. Indeed, there are many who give to him the first place among living preachers. The fiftieth anniversary of his ministry was celebrated in connection with the late annual meeting of the Baptist Union of England. A breakfast was tendered Dr. Maclaren at the Holborn Restaurant in recognition of his distinguished services. It was attended by many of the best-known Baptists of the Kingdom, as well as by prominent men from other denominations. Among those present were Drs. James A. Spurgeon, John Clifford, and Richard Glover among Baptists; Drs. Oswald Dykes and J. Munro Gibson among Presbyterians, and Drs. Parker and Guinness Rogers among Congregationalists. The presiding officer was the venerable Dr. Angus, so long connected with the Regent's Park College in London. A large album was presented to Dr. Maclaren, containing a congratulatory address signed by three hundred and sixty ministers. His reply is described as remarkable for its reticence and modesty, not less than for its literary grace. "He rejoiced in the presence of friends from many communions—a proof of the essential unity that exists under all our diversity." He said that the preacher who taught him to preach was Thomas Binney, who once said, when he was praised for his work, "'Ah yes! but it is all such a poor thing.' That is what I feel at this moment." Speaking of those who had helped to form his thought, he used these words: "The young Nonconformist ministers of my time were nourished on Coleridge and Wordsworth, on Carlyle and Emerson—more wholesome teachers than many of those who are fashionable to-day." Dr. Maclaren said he was very thankful that the early years of his work had been in a quiet corner, and then, speaking of his years of service in Manchester, he described it as the noblest sphere of work in England. He had this to say to those who come to too sudden publicity: "The trouble with most of you young fellows is that you are pitchforked at once into prominent positions, and have to spend your time attending meetings, anniversaries, even breakfasts, when you ought to be at home studying the Bible." Speaking of his aims, he said: "I have tried to preach Christ as if I believed in him, not with hesitancy, peradventures, and limitations. The root of all is that we ourselves should feed on the truth which we preach to others." Dr. Maclaren has a wide circle of admirers on this side of the ocean, who heartily join with his friends in the Old World in congratulating him on his singularly useful career, and in the hope that his life may long be spared to continue his gracious and illuminating ministry.

Decrease of Methodism in England

The undenominational papers of England are commenting much on the reported decrease in the Wesleyan Methodist Church of England. According to the last census there are 2,275 fewer full members and 774 fewer junior members than one year ago. The decrease is quite evenly distributed in twenty-four of the thirty-four districts. The denomination seems to have increased in North Wales, Edinburgh, Aberdeen, Manchester, and South Wales, while it has decreased in Cornwall, Bolton, Sheffield, and Devenport. Since 1887 it has steadily increased in Scotland, while in York it has decreased from the same year, and in Halifax, Bradford, Macclesfield, and Lincoln it has steadily decreased since 1891. In many parts of London the decrease is also evident. The causes are difficult to locate. The population has surely increased. The "British Weekly" believes that the effect of the last general election is more or less hostile to the work of all Nonconformist churches, and thinks it not strange that the election has wrought so much harm, but rather that it has wrought so little. Sometimes such decrease can be largely accounted for by the fact that many persons are in transition from one church to another. We have not supposed and do not believe that the Wesleyan Methodist Church of England is less aggressive or less successful than formerly. Altogether too much emphasis may be laid upon the statistics of exceptional years. The only way to judge of real progress is to take long periods; decades are more trustworthy than years. Nevertheless, the facts of the census are worthy of the careful study which they are receiving at the hands of students of Church life in Great Britain.

The Baptist Union of England

In the paragraph above we refer to the fact that the statistics of English Wesleyans during the last year show a very decided decrease. Reports from the Baptists show a positive increase. Forty-six new churches are reported, and an aggregate increase in membership of 4,279; while the Sunday-schools have increased 7,544. We do not know any reason why in the case of the Wesleyans there should be a decrease. It was probably due to temporary causes. The report of the Baptists is more encouraging. The annual address of the President of the Baptist Union at its late meeting was by Principal Vincent Tymms, of Rawdon College. It was on the subject, "Authority: True and False." It treated of the Fatherhood of God, but held that Fatherhood does not exclude Sovereignty. It treated of the Brotherhood of Man, and claimed that Christ was the one who first taught men that their neighborhood was the whole world. The speaker then went on to show the true nature of human authority. It is based on the ministry that Christ enjoined, and that ministry is the sure path to authority with men. The speaker said that "no fault that Christ rebuked in his disciples has been so often repeated as that which he reproved when he kneeled down and washed his disciples' feet." He spoke of two perversions of authority—the first, that of those who, seeing the truth that ministry is the way to authority, had served for power; the second perversion of Christ's teaching is that of those who have striven for authority over men in order to employ it afterward in doing good—a fault of the noblest natures. Christ took another course. He chose the most despised province of the most despised country on earth for the exercise of his influence. The Baptists are a strong body in England, and the address of their President, if we may judge by fragmentary reports, was worthy of the enthusiasm which it evidently elicited.

A Good Plan

The latest new thing in Sunday-school work which has come to our attention is the organization of a class for the study of social problems, at Plymouth Church, Syracuse, N. Y., of which the Rev. E. N. Packard, D.D., is the pastor. The church is fortunate in having among its members Professor John R. Commons, of the University in that city, a man eminently qualified for such service. The object of the class is the study of the ethical relations of public questions. For instance, the liquor problem will be carefully considered, and the relative value of prohibition, the Raines Bill, high license, and low license will be presented. In the same way other subjects will be taken up. The idea is a capital one. All public questions have ethical relations. The writings of the prophets were, nearly all of them, attempts to bring public affairs into the light of God. One of the greatest difficulties in our political life is the fact that so few people seem to understand how to consider such questions ethically. The example of Plymouth Church, Syracuse, may well be followed by other churches, even where they have not such accomplished leaders as Professor Commons.

Brief Mention

The Rev. Henry F. Ellingwood was installed pastor of the Presbyterian church in Victor, N. Y., on May 8, by the Presbytery of Rochester. Mr. Ellingwood is a nephew of Dr. F. F. Ellingwood, Secretary of the Foreign Board of the Presbyterian Church, and son-in-law of Dr. H. C. Hovey, of Newburyport.

The Rev. Charles E. Jefferson, of the Central Congregational Church at Chelsea, Mass., has, contrary to the expectation of most of his friends, decided to decline the call to the First Church in Oakland. The church in Oakland occupies a position of much influence, and has had for its pastor a man of peculiar qualities of leadership and of personal power.

The New York State Sunday-School Convention, which for many years has not met in this city, will begin its sessions in the Broadway Tabernacle on June 2. Among the speakers are Drs. Behrends, Hurlbut, Ostrander, Schauffler, and Professor Faguani. The Convention will close on the evening of June 4. Each Sunday-school in New York is invited to send five official delegates.

The news reached San Francisco on May 10 of the wholesale massacre of traders and missionaries by the natives of the islands of Manning Straits and of the Solomon Islands. Two English missionaries are missing, and it is supposed that they have been murdered. The report says that the mission on Tounan Island has been abandoned as the result of the atrocities. The missionaries are supposed to have belonged to one of the English Boards, as no American missions are located within a thousand miles of those islands.

Those who were present on Thursday night of last week when the New York and Brooklyn Association and the Manhattan Conference of Congregational Churches were united, might well have been surprised that it took three years of negotiations to prepare for a union so simply and easily consummated. The rolls of the two organizations were called by their respective secretaries, and then the two organizations were declared one under the Constitution of the Manhattan Conference, and with the name Manhattan-Brooklyn Conference. The incident is interesting as showing how easy formal union is when prejudices and alienations have been overcome.

In England they have a custom not common in this country of making nominations for ecclesiastical positions through the columns of religious newspapers. An illustration in point concerns the chairmanship of the Congregational Union of England and Wales for the ensuing year. Two nominations are now before the churches—Dr. Charles A. Berry, of Wolverhampton, and Principal Scott, of Lancashire College, Lancaster. Both are thoroughly representative men, and both greatly appreciated and honored among the churches. The way the nominations are made is for a number of gentlemen to sign a letter and publis it in the papers. In this case we presume that whichever of the gentlemen named is chosen the other will be the logical successor a year later.

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For the Little People

May

By Mary F. Butts

Moody and merry comes little May
Through the valleys and over the hills;
Violets blossom along her way,
And her hands are full of daffodils.

A Prize Offer

It may be hard for the youngest readers of this page to win the prize, but all under fifteen may try.

Give correct definitions instead of those below, which were given by the pupils of one school:

"Climate is the combined space of heat and moisture."

"The solar system is situated in that part of the heavens called the milky way."

"The polar circle is parallel, running slanting round the earth."

"It is the wind's duty to refresh and cherish the earth."

"A volcano is the safety valve of an earthquake."

The different races of men were given as "Indians, negroes, whites, and French." Why is this wrong?

What is wrong about this sentence:

"Let us sing these lines in solemn silence."

And in these sentences:

"Look at the great cities of antiquity, where are they now? Why, some of them have perished so utterly that it is doubtful if they ever existed."

The prize for the best definitions will be a book costing $2, to be chosen from a list submitted to the winner. A definition from any dictionary will not be accepted; the definition must be in the competitor's language, showing that the words "climate," "solar system," "polar circle," "volcano," are understood, and answering the questions, What does the wind do? What are the different races of men on the earth? The answers must be received within two weeks from the date of this issue, May 23. Address answers to Little Folks Department, The Outlook, 13 Astor Place, New York City.

The best answer will be the one that is correctly spelled, best punctuated, and most legibly written.

Nutcrackers at Play

By E. L. Thurston

In one part of the Washington Zoo a large, bushy spruce pine, growing to a height of full twenty feet, has been entirely inclosed by a large octagonal iron framework covered with fine wire netting. The inmates of the inclosure are a half-dozen birds, in size a little larger than robins; in color, a beautiful combination of soft gray with white breast and dark wings.

They are Clark Nutcrackers, natives of Alaska and Wyoming, but they seem perfectly at home in the Capital City, and contentedly play games all the day long. They play "hide-and-go-seek" and "tag," but their favorite amusement is really a combination of these two sports.

They are fed with little bits of meat, which they seem to enjoy very much indeed, but the supply always exceeds the demand of the moment, and when they have satisfied their hunger they make other use of the morsels that are left.

Each bird seizes a piece and flies off with it in his bill, every bird going in a different direction, and trying his best not only to keep out of sight of his mates, but also to prevent their knowing in what place he intends to stop.

When sure he has thrown the others off his track, he alights on a bough, looks around once again to be certain he is not followed, and then tucks the piece of meat in a fork between a branch and a twig, and rams it in hard so as to hide it. Then he goes off a little way and carefully examines his hiding-place from every direction, to be sure that it is secure. If not satisfied, he hauls the bit out and hides it more securely, and then makes his way back to the ground by a circuitous route. The other birds soon arrive also, and then all begin a careful search for each other's dainties, earnestly examining every twig and branch.

At last one discovers a prize, and, pulling it out, he flies about to show it to the others, while in every motion he makes evident his delight at his success. The bird to whom the dainty belonged looks correspondingly depressed, and redoubles his search to find something to make up for his loss.

Sometimes a piece is hidden so securely that it can't be found, and then, indeed, the bird who concealed it is delighted. He flashes about before the eyes of his comrades until he has their attention; then, dashing to the right place, pulls out the meat. Sometimes he pulls it out and sticks it in several times in order to show them how blind they were. As a climax he swallows the dainty before their eyes.

But however much they may be excited, they never quarrel, and the six form as happy and peaceful a family as one would care to see.

Mary and Her Little Lamb

By Mary Willis

Every child knows the story of Mary and her little lamb—the little lamb who would not be separated from his little mistress; who followed her to school, and caused such great disorder among the children that the teacher would not allow the lamb to attend school any more. I am sure that all the little children who know that story have pictured, as I have pictured, that dear little lamb waiting patiently outside of the door for Mary to come out, and I am sure they have thought, just as I have, on bright sunny days when the cool winds were blowing, when the woods on the way to school had looked so delightfully enticing, that Mary's little lamb would be justified in hating school and thinking it a great prison-house. I do not suppose any of us, when we were little, doubted for a moment that that was a real story; that there had been a real Mary who had just such a dear little loving lamb, with fleece as white as snow. But when we grow older, and go out into the big world, and find that there are people who scoff at the idea of George Washington and the cherry-tree, and that there are people who will not believe that there was a William Tell who shot the apple off of his boy's head, and other dreadful people who will not believe that there was a real live Joan d'Arc, and people who tell us that Sir Walter Raleigh never put his cloak down for Queen Elizabeth to walk upon—then there come to us doubts as to whether there ever was a real little Mary with a real little live lamb who followed her to school. Now, is it not delightful to know that there was a little Mary who owned just such a little lamb? This is the story that is told:

This little Mary, now a very old lady, is still alive, and lives in Massachusetts, where so many of the heroes of our nursery tales, as well as of our early history, still live. This is the story that Mary tells: Her father was a farmer. One night there was born on her father's farm a little lamb so very weak and miserable that no one thought it would live. Now, like many other little girls even of to-day, Mary's heart went right out to this little weak, sickly lamb. She felt so sorry for it that she begged her father to let her take it and nurse it. He told her she might. She carried the little lamb into the house, and all day long she attended to it tenderly and faithfully. She kept it very warm at night, and the next day she began again acting as the devoted nurse of the little lamb. The third day the lamb had grown so much stronger that the farmer felt sure it would live, and he told Mary that the lamb should be hers. She was perfectly delighted at the thought of the lamb belonging to her, and immediately gave it the attention that a mother would give to a little sick baby. It grew stronger every day, and its love for Mary was so great that it followed her everywhere that she went. The lamb was so miserable when separated from her that Mary allowed it privileges of which even the family did not approve. The time came for Mary to go to school, and the lamb followed her. In the school that Mary attended was a boy who wrote the poetry on Mary and the lamb. The poet's name we do not know. The lamb grew up and had lambs of its own, but its friendship for Mary and its devotion to her in no wise abated. One day, the story is told, Mary was driving the cows from pasture, followed by her little four-footed friend. As they were going across the meadow one of the cows attacked the lamb, now a big white sheep, and hurt it so badly that it died. Mary's grief was very great. The fleece was taken from the pet's body, and Mary spun it with her own hands into yarn, part of which she kept among her treasures. The other day there was a fair in Boston. Some one heard of Mary and her treasured fleece from her famous lamb, and she was persuaded to sell part of the fleece, and to come herself to the fair and to sell it to the ladies who wished to buy. So now if any one doubts the story of Mary and the little lamb, you can tell them this, that Mary is alive to-day in Massachusetts, and has among her treasures yarn spun from the fleece of her beloved lamb.

Was He an Engineer?

A mule, one of a team, was harnessed in front of a big ice-wagon. Patiently the team had pulled their cooling load through the hot streets. They were going through a street where an excavation was being made for water-pipes. The driver did not watch, drove too near the edge of the excavation, and before he could stop the team the earth began caving in and down went one of the mules. Fortunately, he landed on his feet. Whether he was astonished at his sudden descent, or whether the shock paralyzed him, is not known; but the mule stood perfectly still down in the pit. The earth suddenly caved in around his feet, so that he was buried above his knees. The workingmen assembled and were greatly puzzled as to how they could get the mule out. The mule looked solemnly about at the consulting workmen as if he would inquire how long it would be before he could get out. He then with his nose began pushing the earth into the hole in front of him from about his fore legs. The workmen saw at once the idea in the mule's mind, and they took their shovels and began shoveling the earth back into the hole from around the mule's legs. As soon as the mule could get one foot free he raised it and began tramping the earth around him. This made the earth hard for one foot to rest on. The workmen dug out the other, and the mule in the same way tramped the earth in front of him. At the end of an hour the workmen had succeeded in building an inclined plane up which the mule walked to the surface. However stupid mules are ordinarily, this mule certainly was not stupid.

A Problem

"I wonder," said Teddy, one sunny day,
As he gazed at the meadow, with thoughtful frown,
"Why the grass is so pretty and green and bright,
When it comes from the earth, so dirty and brown!"
With a look of surprise in her great blue eyes,
"Why, don't you know?" cried small Katrine,
"The sun is *yellow*, the sky is *blue*,
And that is the reason the grass is green.'

—*St. Nicholas.*

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The Home Club

Work with the Children

The Civic Club of Philadelphia has organized a work with the school-children of Philadelphia. With the co-operation of the principals and teachers in the public schools, branches of the League of Good Citizenship have been established. The League of Good Citizenship was established for this work with the children by the Civic Extension Committee of the Civic Club. The branch is divided into as many companies as the principal of the school may decide. Each company has a president, three vice-presidents, and a secretary. Each branch has a president, who, with the officers of the companies, form the executive committee of the branch. Elections are held in September and February. The members of the company elect their own officers. Meetings are held monthly, with a teacher present, who is the acknowledged adviser. All proceedings are subject to her approval. The duties of the members shall be to refrain from throwing paper, bits of fruit, or any refuse whatever into the street or any other public place, and also to refrain from injuring or defacing property. Members shall deposit in the receptacles provided for that purpose everything that would litter the streets, and shall try to induce others to do the same, and to observe the city ordinances. The officers of the companies elect the president and secretary of the branch.

The League of Good Citizenship will conduct classes in parliamentary practice in the branches. One or more members of the Civic Club may be present at the meetings of each company. The meetings are held monthly. Reports of the work done are made at these meetings. The League of Good Citizenship is following the plan developed by Colonel Waring, the New York Street-Cleaning Commissioner, in interesting the children in the subject of clean streets. Perhaps the plan is broader in its scope. The small groups allow of more personal work. As in New York, the members of the branches of the League are presented with a badge. The question of the children paying for the badge has been considered, but the consensus of opinion is against it. There is always a percentage of foreigners in the public schools in whose homes English is not spoken. To make these parents understand why the money is asked for would, in the majority of cases, be impossible. In some of the children's leagues in New York one penny is paid by the children, but only in a few. It is liable to misunderstanding in all the primary schools. A very small membership fee might be charged in the grammar grades, but even then it is open to question at present. The possibilities to educating to good citizenship in developing civic pride by these means cannot be overestimated. The co-operation of the members of the Civic Club with the teachers in lines of work that look to the broadening of the children's interests must create a closer relationship between the home and the school.

The Wheel of Fashion

We have grown accustomed to talks, essays, and editorials on hygienic dress for women and children—the word children is generally used for euphony, for it is the clothing of little girls that is considered. Boys, it is thought, are dressed hygienically. They are, usually. Occasionally the unfortunate boy who is the victim of his mother's admiration for a type of boy that never existed outside of the covers of a book, until the book set the fashion, is still seen in long curls, broad uncomfortable collars, and swinging ruffles, but he is rarely seen. It is a question, however, whether he is not far more comfortable than the poor little unfortunate in broad, long Eton trousers. A divided skirt is emancipation from the tyranny of clothes, compared with these flabby and flapping garments. They are seen on small boys so long that the boy cannot step backward without putting his heel upon them, and they retard his step as he walks. These exaggerated Eton trousers are to the small boy as much of an incumbrance as were the long skirts worn by his baby sister a few years ago. Liberty of motion is a child's absolute right; no style of dress has any beauty that prevents this. A child's grace of motion is its chief physical beauty, and this grace is preserved only as long as the child is free from self-consciousness. How can a child be unconscious when he is so clothed as to compel him constantly to remember his body?

It is very curious that while petticoats are by many supposed to be the cause of woman's physical and mental slavery, boys at their most impressionable age are put in trousers that hamper their movements far more than petticoats ever hampered the movements of a woman. The hideousness of the Lord Fauntleroy boy was never more clearly shown than recently in one of the tenement districts. A small boy in bare feet, velveteen knickerbockers, a shirt that fell in a puff below his waist, and a jacket trimmed with tarnished gilt braid that came about two inches below his pocket, was playing, in a half-hearted way, with a hoople. His blond hair was rolled tightly on pieces of stocking, each of the nine rolls having the two ends of the pieces pinned together and hanging loosely from the pins in tufts of about four inches. Above this hideousness was a velveteen fancy hat. The boy cast a furtive glance at each passer-by—a glance that was half shrewd and half sneaking. One wanted to put the child in the care of the Society for the Prevention of Cruelty to Children. It is just as cruel to insult a boy's soul by making him a ridiculous object as it is to hurt his body by blows. The tailor has more to do with morals than the world generally allows. Rags and dirt have made many petty criminals, while overdressing in childhood has made pygmies of men and women whom the Creator intended for giants.

For Parents and Teachers

As a proof of the value of child study in the highest sense—that is, under trained experts and under the department of public instruction—the results of some work done in the public schools of Saginaw, Mich., are most valuable.

A department of unclassified children was formed in the grammar grade of one of the schools. In this department were gathered all the children who could not, or did not, keep up with their several grades, with a view to help the individual needs. An examination was made of all the pupils in the public schools in Saginaw to test sight and hearing, when the discovery was made that every pupil enrolled under the "unclassified" was found to have defective vision or sight, or both. These discoveries reveal the necessity of scientific examination before a child is condemned or treated indifferently. The cruelest injustices have been visited on children whose failure of success in school was due to physical causes over which they had no control.

Measles

The outbreak of measles last winter through whole sections of the country makes the opinion of experts of value. Recently, at the Academy of Medicine in New York, one physician thought that measles should be isolated as carefully as the diseases that are more fatal among children. All agree that sick-rooms are not well ventilated, and that the universal tendency is to keep them too warm. Dr. John Brannan, of the Willard Parker Hospital, said the temperature in the hospitals now was 70°; it was formerly 84°. Measles is a particularly dreaded disease in institutions in which there are children.

Suggestions

A correspondent suggests "The Woman's Manual of Parliamentary Law," by Harriet R. Shattuck, as a most helpful book. She prefers it to Cushing's Manual, recently suggested in these columns to a reader who wished a standard book on parliamentary law.

J. F. D.—"Cushing's Manual of Parliamentary Law" is published by Thompson, Brown & Co., Boston (75 cents).

Dear Outlook: Can any member of the Home Club tell how to clean a black moreen skirt? Whenever worn it becomes white with dust which hours of beating and brushing only partially remove.

J. W.

Brushing with a bristle clothes-brush on both sides will clean moreen.

Dear Outlook: May I add two titles to the excellent list of books recommended to "L. M. C." in The Outlook of April 4? "Life and her Children" and "Winners in Life's Race," both by Arabella B. Buckley, are clear, systematic, and thoroughly scientific. They are published by D. Appleton & Co., at a cost of $1.50 each. Let me add that my five-year-old boy is as much interested in portions of these books as his mother is in the whole. M. S. R.

Mrs. E. H. S.—The Chairman of the Board of Managers of the Orange (N. J.) Training School for Servants is Mrs. E. O. Church, South Orange, N. J.

St. Bartholomew's Mission in East Forty-second Street, New York, has a domestic servants employment bureau and training department.

A member of the Home Club asks for directions for canning asparagus in glass jars. Can some member answer her request?

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Notes and Queries

1. What is the distinction between evolution and Darwinism? I notice that many who accept the former reject the latter. 2. Jonathan Edwards, in his "History of Redemption" (p. 448, Worcester reprint) makes this remarkable statement: "The oracle of Delphos, the most famous heathen oracle in the world, began to cease giving any answers even from the birth of Christ; and the false deity who was worshiped, and used to give answers from his oracle in that temple, being once inquired of why he did not now give answers as he was wont to do, made this reply, as several heathen historians who lived about those times relate: 'There is a Hebrew boy,' says he, 'who is king of the gods, who has commanded me to leave this house and be gone to hell, and therefore you are to expect no more answers,' and many of the heathen writers who lived about that time speak much of the oracle's being silenced. Plutarch wrote a particular treatise about it which is still extant." Who are the "heathen historians and writers" alluded to, and is this passage now accepted as historically true? A. L. P.

1. "Evolution" is the term for the general theory that all the existing kinds of living things have sprung, through modifying causes, from a few simple original forms, or from one such. "Darwinism" is the term for a theory of the manner, or methods, or means, by which this evolution has been effected, especially for the "natural selection" theory, *i.e.*, the preservation of some and the suppression of other forms of life through natural causes, resulting in the survival of the fittest. 2. The statement is mythical. The oracle of Delphi was consulted by Nero, contemporary with St. Paul. After a period of silence it was restored in the reign of Trajan, A.D. 98–117. In Hadrian's reign, A.D. 117–138, it was a center of wide inquiry. Tertullian, who died A.D. 240, says that the world was still "crowded with oracles." On this see "Essays Classical," by F. W. H. Myers (Macmillan, New York).

Please tell me why it is that only the Roman Catholic churches are kept open continuously. Although a Presbyterian, I have several times entered the Cathedral to find a few minutes' rest for prayer and meditation. Would it not be a great encouragement if we could enter any church, at any time, for a devotional thought? Would not that bring us nearer to God, and so help us to be more Christlike, wherever we are, whatever we do? In time of trouble would it not be a great consolation to be able to enter a church, and there in the presence of God, without men, to feel comfort and strength for what we have to bear? There is no place where one can be so elevated—away from all worldliness—as in church. We would grow more and more to love our church, and certainly true religion would be more developed. SUBSCRIBER.

There are many Episcopal churches that are open continuously. We know a Congregational church where there is a daily service. There are elevating associations of a peculiar kind connected with a church edifice; but how did people fare before churches were built? or how are people in country districts afar from the church to get along? Admitting the desirableness of the open church door for a calm retreat from the crowded street, we must lay more emphasis on "the still hour" that Jesus speaks of in Matthew vi., 6.

1. A clergyman has asked me to inquire if you can recommend any helps on "How to increase the spiritual power of a Sabbath-school." 2. Do you know if the following are published in cheap form: "Daisy Seekers," Whittier's "King's Missive," Browning's "Boy and the Angel," George Macdonald's "Golden Key," Edward E. Hale's "Our Turn"? J. M. E.

1. On this subject there is no book within our knowledge, though short articles are frequently seen in the "Sunday-School Times" and other prints. We think that the main thing requisite is very simple, viz., a clear conception of the object for which the Sunday-school exists—to bring our young people to Jesus, that is, to Jesus' way of thinking about life and duty, and the service of God and our neighbor. In so doing the stress of effort should be, not to produce certain feelings and inward experiences, but rather the Christlike conduct and action which result in a sacred character. 2. The directest way to ascertain this is to give an order to a bookseller. Some of them are doubtless in cheap editions along with other titles in the same covers.

Please refer me to articles or books on the tendency or need or advisability of enriching the average common Protestant church service by the introduction of ritual or liturgy; also such articles or books as deal with the origin of this common style of service. G. W. C. H.

In the public library of your city you will find indexes to periodical and general literature which will refer you to a variety of articles under such titles as Liturgy, Liturgical, Worship, etc. You will also probably find the Minutes of the Congregational National Council for 1889 and 1892, with reports of committees on the "Enrichment of Worship." Henry Ward Beecher has written on a "Congregational Liturgy" in his "New Star Papers."

Is natural selection and the survival of the fittest in our Father's thought the same law as election and predestination are to us as moral and rational beings? Or, stated the other way, have the snail and crab done through instinct what we should do through reason? D. J. V.

Professor Harris in "Moral Evolution" has shown very clearly that struggle for existence is a moral struggle. Out of this struggle in the spiritual realm is developed the whole moral nature. Thus there can be no courage if there were not timidity and struggle against timidity; no patience if there were not a desire to escape the burden, and a struggle against that desire for the sake of the satisfaction of a higher aspiration. Struggle for existence and survival of the fittest is a part of God's method of redemption.

1. Can you give something of the history, purpose, and organization of the Red Cross Society? 2. Why are there no quotation-marks in the Bible (*i. e.*, in the A. V.)? Were they not invented as early as 1611? E. E. B.

1. "The Red Cross, its Past and its Future," by G. Moynise, translated by J. Finley, is published by Cassell, New York. You can probably obtain recent documents by writing to the Red Cross Headquarters, Washington, D. C. 2. Our system of punctuation was not devised before the early part of the sixteenth century, and was adopted gradually. Perhaps some reader can give us the exact date when quotation-marks came into English use.

Kindly inform me of the best book for a mother to use in morning devotions with her children. Something with or without Scriptural lessons, but with prayers readily understood by a boy of eight. What do you think of H. C. G. Moule's "Prayers for the Home" for this purpose? J. H. A.

An excellent book of prayers for children, entitled "Coming to the King," was published some twenty-five years ago, which you might obtain through A. D. F. Randolph, New York. Moule's book we do not like so well as Clark's "The Church in Thine House," published by T. Whittaker, New York. It is about as simple as any manual we know that is designed for family worship.

How do you reconcile the Christian doctrine of the efficiency of prayer with evolution? W. W.

The doctrine of evolution is no more inconsistent with asking God to help us than it is with asking a friend to help us. Evolutionists have pointed out very clearly, notably John Fiske and Professor Tyler, that evolution as a process is carried on with great acceleration when brought under the directing mind of man; surely, then, it may be carried on under the directing mind of God. If I can ask a physician to use the forces of nature to cure my child, I may ask God to do so.

By whom and when was the Apostles' Creed written? G. A.

Not by any one person or at any one time. It grew rather than was made, and a table in Schaff's "Creeds of Christendom," Vol. II., shows its general development from about A.D. 200 to its ultimate form, A.D. 750. As a short summary of the teaching of the Apostles, it is entitled to its name.

Be so kind as to essay a definition of the phrase "the consciousness of Christ," so much used by Dr. Gordon and others. C. E. D.

Consciousness may mean either the knowing mind, or that which the mind knows. In either sense it must be understood, when referring to Jesus, as it is understood in reference to any one else.

"M. H.," who in Notes and Queries of May 16 asks for the words or music of "Napoleon's Last Sleep," can find both in "Our Familiar Songs, and Who Made Them," published by Henry Holt & Co. If the book is inaccessible, if your correspondent will send his address I will copy the words, but cannot undertake to do the same with the music. The correct title is "The Grave of Bonaparte," and it was written by the Hon. Henry S. Washburn, a prominent manufacturer of Worcester, Mass., to whom we are indebted for several other songs and hymns more valuable than the one named. S. H. P.

In reply to "K.," the first line of the song she asks for, in which are the lines, "Till I fancy but dimly," etc., is "I will sing you a song of that beautiful land," by Mrs. E. H. Gates. S. J.

Where can I procure an English translation of Bossuet's "La Connaissance de Dieu," or, if no translation exists, a copy of the same in the French? J. M. A.

Will some one tell me where I can find a little poem, "Gethsemane," said to have been written by Ella Wheeler Wilcox? E. N. S.

See "Paradise Lost," IV., 96, for "Ease would recant vows made in pain." I. E. G.

Our attention is called to the fact that in the "Hymn of Comfort," by the Rev. J. W. Chadwick, reprinted in The Outlook for May 9, p. 896, one or two deviations from the original form appeared. In the second line of the first stanza "each" should take the place of "one;" in the second line of the second stanza, "they" should be "these." It may be of interest to hymn-lovers to note, in this connection, that this "Hymn of Comfort" has in its short life been incorporated in more than twenty different hymnals—Unitarian, Congregational, Presbyterian, Episcopalian, Universalist, and Jewish. It has been cast in bronze for a beloved wife, and two stanzas of it are engraved upon the gate-posts of an Episcopalian churchyard in Connecticut. It was a great favorite with the late Dr. Furness, of Philadelphia, who is said to have used it, not only at all funeral services, but also as a kind of idealized "Now I lay me down to sleep" every night before going to rest. The hymn was originally called "Auld Lang Syne," and sung to the familiar tune of that name. It was written for the twenty-fifth anniversary of the organization of the Second Unitarian Church of Brooklyn, of which Mr. Chadwick has been for many years the honored minister.

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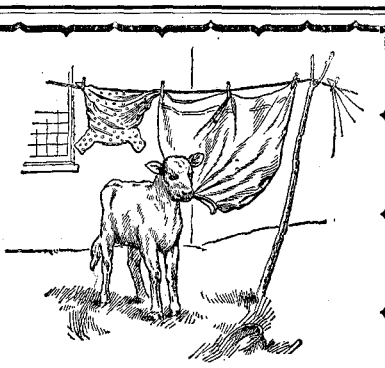

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New Series of The Christian Union

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Transvaal Politics

To the Editors of The Outlook:

Transvaal politics cannot be understood without taking into account the enmity of the Imperial and metropolitan interests of Cape Town towards the ine of communication opened up by the Boers with Delagoa Bay. Strenuous efforts were made by the British Government to obtain control of Portuguese territory between the Transvaal and the coast. The title of Portugal was disputed, but in vain. Time and again, as if to deter the Boers from opening up maritime communication, it was in a vaporing style given out that Britain had bought the territory. The jealousy of Cape Town has not hesitated from bellicose threatenings, which may be found in the "Fortnightly Review" of August, 1895, in the article "Boer, Britain, and Africander," by Major Ricarde-Seaver. Among threats of woe to the Transvaal coast communication was that the Kaffirs would rise against the Boers. The Kaffirs have struck at the Chartered Company first. It would be folly to predict that they will not strike against the Boers if the Uitlanders should become conspirators. The only protection against this is, not the wisdom of the Uitlander leaders, but the knowledge of the Kaffir chiefs that the Boer is not to be trifled with. Meanwhile public opinion is being prepared by means of the press with arguments to justify another attack upon the Government of the Transvaal. The vibrations of the booming parchment of the Jingo Drum-Major may be heard in numerous telegrams mingling with the epigrams in which British foreign policy is made palatable to the taxpayer. Kruger's replies to Chamberlain are said to be mixtures of "finesse and simplicity," and it has been intimated that one ultimatum of the British Secretary would give certain hours for a definite reply. The simplicity of the Boer has all along been shown to be the ability to speak truth without periphrasis, and his finesse to be a thorough understanding of the fact that the Uitlanders are bent upon the overthrow of the native element for selfish purposes. And for proof that he is right in so understanding it he points to Jameson's raid, and the support promised to it from the Uitlanders. Kruger is the Government executive, and cannot go beyond the powers committed to him by the Volksraad. It is idle to suppose that he can blind his people to the plain signification of the movement against their political domination, or that he can obtain from them that surrender of power which the Uitlanders demand.

A mining population, for the most part fugitive, assume (with all the air with which coal barons proclaim they have made coal-mines) that they have made the wealth of the Transvaal, and have the right to the control of the affairs of the country. They are not in touch at any point with the national aspirations of the people who have made that country. Their sole object is the pursuit of wealth, and if by any possibility the mines should cease to be profitable they would leave the country to a man. It is true that certain imposts fall upon them heavily, but their pursuits render those imposts necessary, and are sufficiently profitable to make the payment of them easy. Monopolies are incidental to the law of patent-right everywhere—in England and the United States not less than in the Transvaal. Mr. Chamberlain has, in answering an interpellation in the British House of Commons, expressed his belief in the corrupt character of the Transvaal Government. Of like corrupt character, in the opinion of a large part of its population, is the Government of Canada, which by an electoral "gerrymander" has practically deprived the Liberals of their franchise in a large part of Ontario—but not with the result of making them rebels. Mr. Chamberlain's opinion is certainly that of a "man of affairs," but it has not affected the value of Kaffir stocks. Life, limb, and goods are as safe under Kruger as under Queen Victoria—safer, indeed, than in the County Clare, Ireland—and investments vastly more profitable, and labor immensely better paid than under the shadow of Windsor Castle. The Boer understands whereon national safety is founded. He believes intensely in his Bible—of which, let me say, he has the best translation in the world. That book inculcates a principle which he puts for the present juncture before all others. It is contained in the question, Do men gather grapes of thorns or figs of thistles? He thinks—it is ethnic as well as ethical thinking with him—that the best protection against your enemy is to distrust him. Kruger very wisely lays down the remedy for "the late unpleasantness." It is Time. That will heal the differences between the people, and will allow reforms to be developed as they are in England—perhaps a little less slow-footed in their movement. The Boer may be reasoned with, never subdued. A century of British rule at the Cape makes him prefer republicanism. Any precipitant interference on the part of Great Britain with the internal affairs of the Transvaal will breed mischief beyond remedy, and loss incalculable. If the British people meanwhile want a subject for stinging epigrams, let them consider how little of finesse and how much of simple stupidity went to the surrender of Namaqualand and Damaraland to Germany. They will deal wisely to let the Puritans of the Transvaal work their own national enterprise—alike fearless as they are of the swagger of stock-jobbers or the drum-and-trumpet heroics of young English squires whose quest of gold-claims or graves is the latest "path to glory."

J. BAWDEN.

Kingston, Ont.

What Some People Think

To the Editors of The Outlook:

Will the editors permit one of the readers of The Outlook to question a statement in the editorial headed "Cure Better than Prevention" in the issue of May 9? To take issue with the keen insight and deadly logic of The Outlook is the same sort of an undertaking as that of the Indian who tackled the locomotive, for it shows "more pluck than discretion;" but for the searcher after truth no experiment is too hazardous.

The article in question contains the following statement: "To have seen . . . Jefferson in 'Rip Van Winkle' is an education in both taste and morals." To cast away the glamour that hangs about this pretty little play, Rip Van Winkle is a selfish drunkard who has, bit by bit, drunk up all the property that should have made a happy home for poor Gretchen and dear little "Meenie." All the misery, all the wretchedness, and all the poverty come upon them, while he, wandering from the mountains to the village tap-room, is carelessly happy. For the twenty long years which he spends calmly sleeping upon the hillside, she has naught but suffering for her portion. Surely there is no "education in both taste and morals" in this. There is nothing ennobling in the spectacle of a village drunkard dragging the wife and child whom he has sworn to love and protect, down into the deeps of poverty and wretchedness, making them to suffer for his misdeeds while he roams about carefree. Considered as a vehicle for the genius of Jefferson "Rip Van Winkle" answers its purpose perfectly, but it is no better as a play than the beautiful and touching dramatization of Dickens's "Cricket on the Hearth," which undoubtedly is "an education in both taste and morals." It would be nearer the truth, perhaps, to say that the quality of "Rip Van Winkle" which sends us away with streaming eyes is the innate nobility of Jefferson's own character, which shines forth in spite of the unhealthy play which is its expression.

These views are shared by several persons who would be greatly pleased if the matter could be alluded to again in the pages of The Outlook.

T. B.

It is not Rip Van Winkle, it is *Jefferson in Rip Van Winkle* which The Outlook declared to be an education.—THE EDITORS.

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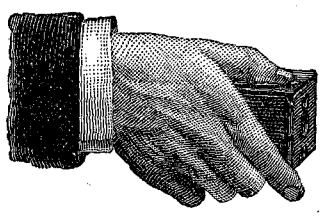

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Summer School at Wellesley

It has long been felt by various members of the Wellesley Faculty, and other friends of the College, that a large measure of usefulness would be gained could the many advantages which Wellesley College affords be utilized during the summer months. But the extensive and beautiful College grounds, the admirably equipped libraries and laboratories, have heretofore remained unused for almost a quarter part of each year.

Last summer Miss Helen L. Webster, Ph.D., the Professor of Comparative Philology in Wellesley College, together with Miss Ellen Hayes, Professor of Mathematics, opened, in the village of Wellesley, a summer school, which was independent of any direct connection with the College. The enterprise met with such a degree of success that it has warranted more extensive arrangements for the coming season.

In accordance with an announcement recently made, a Summer School will be held at Wellesley this year, the term to extend from July 8 to August 19. The courses of study offered will be conducted by members of the College Faculty, and the classes will meet in College Hall. Through the kindness of the Trustees of the College, library and laboratory privileges will be extended to all students in the summer school.

Two interesting courses in Natural History will be conducted by Mr. Albert P. Morse, curator of the zoölogical museum. Wellesley, by reason of location and surroundings, is favorably situated for the pursuit of this study; in addition to natural advantages, the College museum and private collections are accessible, and the museums of Boston and Cambridge are close at hand. Owing to the recent introduction of biological studies into the curriculum of many secondary schools, a large number of teachers feel the need of practical information regarding the methods of observing, collecting, and identifying specimens. To meet this need the following courses have been arranged, no preparation or previous knowledge of the subject being required: Course one, for the collection and identification of animals, will be devoted to the study of insects and of vertebrates and invertebrates; in this course the attention of the students will be directed chiefly to observation of habits, points of biological interest, and identification of material collected during excursions. Course two will be devoted to the study of birds; the aim of this course will be to gain an acquaintance with the common birds—in the College grounds alone more than forty varieties are to be found—and to acquire a knowledge of their habits. In addition to the courses offered in this department, instruction may be had, if desired, in museum methods, arrangement and care of collections, and the use of the compound microscope.

The courses in History and Languages are planned to meet the needs of teachers as well as of persons desiring to study these subjects for the purpose of general culture. Miss Elizabeth K. Kendall, LL.B., Associate Professor of History, will be in charge of this branch of the work, and will give a course in English history from 1603 to 1688, taking up in particular the struggle for constitutional government and religious liberty; and also a course in American history from 1850 to 1865, dealing with the culmination of the slavery contest.

Courses in French and German have been arranged to meet the needs of beginners, as well as of those who already have a knowledge of these languages. Advanced courses are also offered, which consist of readings from the best authors. This modern language work will be conducted by Mlle. Hélène Roth, instructor of French in Wellesley College, and Fräulein Elsbeth Müller, instructor in German.

Professor Helen L. Webster will be in charge of the classes in Greek and Latin, the work in these subjects being designed to meet the needs of teachers in secondary schools, and of advanced students of Greek and Latin. There will be a course of readings from Homer and a course of readings from Cicero, each with accompanying studies of nominal and verbal inflection

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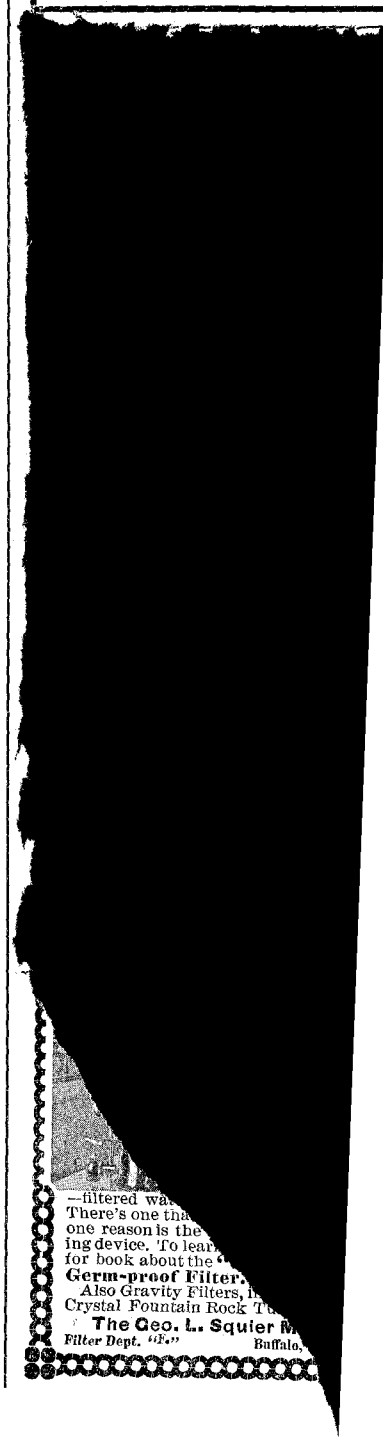

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The Business World

Trade and Crops

It is the universal opinion of financial and commercial papers that the activity in politics is incompatible with increased activity in trade "Dun's Review" notes a general "waiting spirit," and intimates that the holding back at present indicates the probability of an enormous business to be crowded into the last half of the year. "Bradstreet's" reports that the distribution of merchandise is almost of a hand-to-mouth character. The week has been certainly duller than is usual in May. Iron and steel have shown a very small demand; the textile mills are doing very little, but there has been a more active demand for cotton goods. In the West there has been some gain in the calls for hardware, dry goods, and shoes. In prices there have been falls in wheat, flour, pork, petroleum, wool, and pig iron, and rises for cotton and oats. Exports of wheat have decreased a little from the week previous, and are more than half a million bushels less than in the same week of last year. Business failures continue to be more numerous than last year at this time—265 against 210. Crop reports are a little more favorable.

The Stock Market

The week on the New York Stock Exchange has been dull in the extreme. Transactions have been few and unimportant, and variations in prices slight and without significance. In Wall Street politics seem

[redacted]

larkable rise in
on output of Ger-
y has been confirmed
the recent report of
at Frankfort, Mr. F. H.
ars ago Germany received
iron from England. In the
m 1878 to 1882, however, the
ut of manufactured steel and iron
increased over one-half, with a corresponding increase in export and decrease in the imports of these metals. During the decade of 1882 to 1892, the German output of pig iron increased nearly one-half, while that of Great Britain decreased nearly one-quarter. During the same period the steel product of Great Britain increased two-fifths, while that of Germany increased four-fifths. German exports of iron and steel increased one-tenth, while those of Great Britain declined 37 per cent.

The Argentine Dairy Interest

In a report to the Department of State, United States Consul Baker, writing from Buenos Ayres, states that twenty years ago horned cattle were raised for their hides, tallow, and flesh. Of the 22,000,000 in the country, it was almost impossible to find a milch cow on any estancia. The milk used in the coffee of the camp was "condensed milk" from Illinois; butter was a luxury which was not visible in many households; and the cheeses all came from Europe. Within the last few years a great change has been effected in these respects in the Argentine Republic. The native, or *crèola*, cattle have been crossed with the Durham and Devonshire; and dairies are now to be found all over this part of the country. Fresh milk is everywhere in the market; butter, the most delicious in the world, is to be obtained for from 30 to 40 cents per pound; and cheese of excellent quality is manufactured at several establishments in this province and the province of Santa Fé. Indeed, the butter and cheese of this country are already becoming articles of export. For nine months of 1895 the shipments of butter amounted to 147 tons, and of cheese to 54 tons; and their qualities are so fine that the business promises to have an indefinite expansion.

Tea Cultivation in India

Few persons, probably, have any idea of the immense amount of land devoted to the cultivation of the tea plant in India. According to information published by the Revenue and Agricultural Department of the Indian Government, it appears that at the end of 1894 not less than 422,551 acres were planted with tea—the principal districts being Assam, Cachar, Aylhet, and Bengal, with smaller areas in the Punjab, Madras, Travancore, and Cochin. During the past ten years the area has increased nearly 49 per cent., and during that period the tea produced has increased over 88 per cent. In 1894 383,505 persons were permanently employed on the plantations, in addition to 156,120 others who received employment temporarily. Of the total Indian tea production, about 96 per cent. is exported to the United Kingdom. The home consumption of tea in India is estimated at 7,000,000 pounds, and of this quantity about 2,500,000 pounds are foreign produce, although 1,000,000 pounds of the latter is from Ceylon. Roughly speaking, the Indian consumption per annum is one-fortieth of a pound to each person, while in the United Kingdom the annual consumption per head is from 5¼ to 5½ pounds.

Profitable Flax-Raising

The St. Paul "Pioneer Press" says that the trouble with the Northwestern farmer is not that he is at the mercy of the gold bug or the silver bug, or even the chinch or any other old bug, but that he has the wheat habit too firmly fixed on him. There is a sort of gold cure for the habit, and some of the agriculturists should take it. All of them ought to have a treatment, in fact. The cure is flax. The "Pioneer Press" adds:

There is, of course, a great deal of flax grown in the Northwest, but not nearly so much as there should be, and, unfortunately, a great deal of it is grown on the wrong side of the boundary. The Canadian Northwest produces much flax, and exports very little to this country. The Mennonites along the boundary, like most of the Russian agriculturists imported to this country, know the value of a flax crop and grow it extensively. They are consequently rich, while their neighbors who stick to wheat are being forced into politics to ameliorate their condition. Acre for acre, land will produce one-third more money if sown in flax, taking one year with another, than it will if put into wheat

The best of flax-growing is that it stimulates manufactures. Wherever flax is grown it may be manufactured into oil and seed cake. Every little town in the Northwest might just as well have its flaxseed-mill as not. Flax will thrive under exactly the same weather and other conditions that are best for wheat.

Cotton Statistics

There are about fifteen million cotton spindles in the United States, representing an investment of over four hundred million dollars. Of this number the South has about one-sixth. The world has about eighty-five million spindles.

Hall Caine as a Preacher

A correspondent of an English paper, in writing of Mr. Pierce, an English journalist and preacher, gives incidentally an interesting anecdote about Mr. Hall Caine. He says:

Mr. Pierce gave me some interesting reminiscences of Mr. Caine, whose friend he has been for many years. Like so many of Mr. Caine's acquaintances, he has had the benefit of those long and wonderful letters, which are in themselves no inconsiderable literary achievements. Mr. Hall Caine's parents were Baptists, and attended the ministry of Hugh Stowell Brown. When Mr. Pierce began life as a young journalist, he had many encouraging letters from Hall Caine, who was then steadily making his way in literature. "He took a great interest in my work indeed," said Mr. Pierce; "he once gave me pulpit help. Shall I tell you how this happened? I was invited by Mr. Alden Davies, of Croydon, to occupy his pulpit for a Sunday while he was absent on a holiday. I was very young at the time, and unaccustomed to preaching. The people asked me to preach for several Wednesdays and Sundays, and after a few trials of this kind I was almost exhausted by this novel and, for me, difficult task. Hall Caine was, as ever, most kind and sympathetic. Seeing that I was worn out, he suggested that he should help me, and accordingly he sent me a discourse all ready for delivery. The text, I remember, was, "To an unknown God." The sermon was written in a fine literary vein. There were many dramatic illustrations which I afterwards suspected had been invented for the occasion by the future novelist. After reading a certain portion of the manuscript, I had an uncomfortable feeling that I was David masquerading in the armor of Saul, and at the close I was glad to fall back on a little warm Welsh extempore talk. Mr. Hall Caine set the literary tastes of a good many young men among my contemporaries. From the very first he had been a bright and remarkable child. When we were very young, I remember hearing him commended by the examiners at the school for having given a poetical quotation in answering some question. Later on he did us the great service of introducing the works of Coleridge to our circle. Every one considered him a coming literary man.

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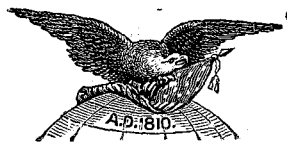

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TOTAL ISSUE - - - $2,000,000

Of which there remains outstanding $1,900,000

The JOHNSON COMPANY ranks among the leading companies in the United States in the production of Bessemer steel. Its works are located at Lorain, Ohio, and Johnstown, Pennsylvania. The plant at Lorain is equipped with the latest and most approved machinery, is advantageously located for working Lake Superior ores and Pennsylvania fuel by reason of low cost of transportation of materials and products, and unites all the requisites for economical production.

The following report of Mr. Stephen Little, Expert Accountant, certifies to the cost of the plants and property of the Company, and to the profits of its business for the years 1890 to 1895 inclusive, aggregating $2,859,667.91 (though the results for the year 1894 were materially reduced by reason of removal of part of the Johnstown plant to Lorain), and averaging $476,611.32 per year for the period named.

REPORT OF MR. STEPHEN LITTLE.

New York, April 24th, 1896.

WALTER G. OAKMAN, Esq., President,
Guaranty Trust Company of New York,
New York:

Dear Sir—I have made a careful examination of the books and accounts of the Johnson Company of Lorain, Ohio, and herewith beg to enclose attested statement of their assets and liabilities of date of December 31, 1895. I have examined with care the items of cost of plant

At Lorain, Ohio	$3,397,465 92
At Johnstown, Penn	1,401,615 08
Total	$4,799,081 00

nd certify that the sum stated ($4,799,081) is the actual amount expended in the construction of said plants, and that the other items of real-estate investments, inventory, and current assets are the actual cost thereof as ascertained from the accounts of the Company.

I have also examined the results of operation of the Company for the past six years, and find that there was earned in these years, respectively, the following profits, Gross and Net, viz.:

Years.	Gross profits.	Less interest.	Net profits.
1890	$679,161 21	$36,383 25	$642,777 96
1891	533,255 82	32,926 28	500,329 54
1892	668,628 87	31,303 31	637,325 56
1893	364,520 14	29,626 94	334,893 20
1894	275,964 29	7,963 49	268,000 80
1895	578,372 97	102,032 12	476,340 85
Totals	$3,099,903 30		$2,859,667 91
Average per year	516,650 55		476,611 32

Yours truly,
(Signed) STEPHEN LITTLE.

We have been furnished with affidavits of disinterested appraisers, certifying the present value of the manufacturing plants to exceed the cost as stated by Mr. Little.

The bonds bear date September 1st, 1894, are payable in twenty years, with interest at six per cent. (6%), interest and principal both payable in gold. Payment is secured by a First Mortgage Trust Deed covering all the manufacturing properties at Johnstown and Lorain, and by a mortgage on extensive and valuable real estate in Lorain.

By the terms of the Sinking Fund, the Company is required to retire annually One Hundred Thousand Dollars ($100,000) of these bonds, by lot, at 105 and accrued interest, unless the Company can, through advertising, purchase this amount at a less price. Bonds to the amount of $100,000 have already been retired.

This Company's past and present success, the permanent character of the demand for Bessemer Steel, the especially favorable conditions enjoyed by this Company, together with the Sinking Fund requirements, make these Bonds an attractive investment.

Early application will be made to list these Bonds on the New York Stock Exchange and Philadelphia Stock Exchange.

Subscription at par and accrued interest for

$1,500,000

of the above described bonds will be received by the undersigned at its office (where subscription blanks can be obtained) on or before Wednesday, May 27th, at 3:30 P.M., when books will close. The right is reserved to reduce or reject subscriptions. Allotments will be made on May 29th.

Payment for bonds to be made on June 2d.

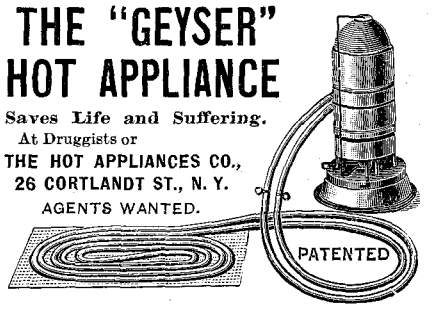
The entire issue has been underwritten.

Guaranty Trust Co.
of New York

65 CEDAR STREET, N. Y.

New York, May 19th, 1896.

THE "GEYSER" HOT APPLIANCE



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AGENTS WANTED.

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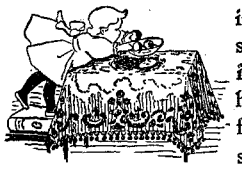

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St Louis.	June 3, 10 A.M.	Paris	July 4, 10 A.M.
Berlin (Sat.)	June 6, 10 A.M.	New York	July 8, 10 A.M.
St Paul	June 10, 10 A.M.	St Louis	July 15, 10 A.M.
Paris (Sat.)	June 13, 10 A.M.	St Paul	July 22, 10 A.M.
New York,	June 17, 10 A.M.	New York	July 29, 10 A.M.
St Louis	June 24, 10 A.M.	Paris	Aug. 5, 10 A.M.
Ohio	Sat. June 27, 10 A.M.	St Louis	Aug. 12, 10 A.M.

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Berlin (Sat.)	June 6, 10 A.M.	Westernland,	July 8, 12 noon
Southwark,	June 10, 9:30 A.M.	Southwark,	July 15, 1:30 P.M.
Noordland,	June 17, 12 noon	Berlin	July 22, 12 noon

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Select parties will leave Buffalo, Cincinnati, Chicago, Detroit, and Toledo in July. Two weeks' tour, all expenses included. Send for programme.
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Travel

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Three hours from New York. Surrounded by Litchfield and Berkshire Hills. Eleven-room, furnished cottage on shady street, five minutes' walk from railroad and post-office. Pure mountain water, good drainage, modern conveniences; suitable for small family desiring rest and quiet. June 1 to Oct. 1, $200.

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To rent for the season, new cottage; well furnished; choice location. Address as above. A. L. MANCHESTER.

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A cottage containing eight rooms, besides kitchen and servants' rooms, fully furnished and well equipped for housekeeping. Address M. A., care S. A. Condict, Tremont Place, Orange, N. J.

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A house containing 12 rooms; over six acres of ground, with large shade trees and a stable, at

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Furnished Cottages, all sizes, to let; also at Bay Shore, L. I. Write for list to C. T. SMITH, Islip, L. I.

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Large Stone House with all modern conveniences; with or without farm of a thousand acres. Apply to
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Camp Scoia, Lake George Summer camp for boys; best references; terms moderate. Address LA FAYETTE & BARTOW, 166 West 136th St., N. Y. F. M. La Fayette, Williams, '92; Edward Bartow, Williams, '92.

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Picturesque golf links. Tennis, beach bathing, black bass fishing, boating. Beautiful wheeling country. Thirty minutes from Niagara Falls.

Latest sanitation Rates reasonable

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A number of furnished cottages, with hotel service and board, to let for the season.

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Beautiful scenery, fine drives, pleasant house; bath, verandas, shade.

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Bay Point Hotel
ROCKLAND BREAKWATER
ROCKLAND, ME.

THIS LARGE, WELL-EQUIPPED HOTEL will open June 15, under the control of Mr. N. P. Sewell, six years at the head of the Islesboro Inn.

The Bay Point has the most magnificent location on the Maine coast, with elevators, electric lights, hot and cold salt-water baths, and the most perfect water, absolutely pure. The cuisine and attendance will be of the best, rivaling any hotel in the State. Fine boating, fishing, lawn tennis, splendid drives, and beautiful scenery; an ideal home, with exquisite surroundings and complete table. N. P. SEWELL.

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SEAL HARBOR, Mt. Desert Island, Me.

Opens June 10. Send for ill. booklet and rates.
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A SELECT party of ladies and gentlemen can be accommodated with first-class board at a very pleasant farm-house. Facilities for driving, boating, and fishing; near church, post-office, and railroad; scenery and surroundings unsurpassed; pure spring water; invigorating air; large rooms. M. E. STEVENS, South Bridgton, Maine.

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For **Change, Rest, Care,** and **Treatment**

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Good boating, bathing, and shade-trees. Illustrated circular. "The Pilgrim Town of Duxbury."

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GLOUCESTER, MASS.
F. H. SAWYER, Proprietor

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Good roads abound. A morning drive along the ocean front is exhilarating. (*The Prescott faces the sea.*) A comfortable summer resting-place.
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A hotel strictly of the First Class.
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CAPE COD
AWAY OUT TO SEA
Write to **Highland House**, North Truro, Mass.

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The most charming summer resort on our New England coast. Opens June 13. Send for illustrated booklet.
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Massachusetts

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ROCKPORT, MASS.

Extreme point of Cape Ann, overlooking Thatcher's Island. Fine sea views and bathing beach. Will open for the season in June. For plans and circulars address J. F. HARVEY, The Ericson, 373 Commonwealth Avenue, Boston.

Ocean House Swampscott

MASS.—Opens June 25th under the management of MEAD & BROOKS. For booklet and full information, address Mead & Brooks, Proprietors, Swampscott, Mass.

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THE GREYLOCK
WILLIAMSTOWN, MASS.

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1,600 feet above sea-level. Delightful summer home for families. Send for booklet. E. STIMPSON.

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Long and favorably known to summer tourists. Unsurpassed views of White Mountain Scenery. Large, airy rooms. For circular address J. N. TURNER & SON.

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On beautiful Lake Winnipesaukee. A modern hotel, well equipped. Excellent cuisine. Location offers all advantages of both mountain and lake. Fine bass fishing. Pure water supply from Belknap Spring; temperature of water, 44°. **Write for illustrated booklet.**
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The Iron Mountain House

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Private hotel; 1,200 ft. above sea; modern improvements; home comforts and quiet; grounds, 400 acres; two miles lake shore; promenade pier; bracing climate; pine and balsam; safe boating; beach bathing; mountain drives; N. Y. physician. Rooms for May, June and July (height of salmon, trout, and bass fishing season). Address THEO. R. SHEAR, 29 Wall St., N. Y.

Chiswick Inn
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Opens June 25th, 1896. Under new management. Delightful location, beautiful scenery. Prices reduced from last year, but house kept up to a high standard. For terms, etc., write B. BUTLER, Prop., Belchertown, Mass., until June 1st; after that date, Littleton, N. H.

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1,100 feet above the sea. **Season June 25 to Oct. 1.**
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WHITE MOUNTAINS, N. H.

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ON THE OCEAN FRONT!
"The Paradise of Watering Places"
SEVEN MILES BELOW LONG BRANCH
MONMOUTH HOUSE
Spring Lake Beach, N. J.

Open from June 20 to September 20.
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Broadway and 11th St., NEW YORK

Opposite Grace Church **EUROPEAN PLAN**
Rooms $1.00 per Day and Upward

In a modest and unobtrusive way there are few better conducted hotels in the metropolis than the St. Denis. The great popularity it has acquired can readily be traced to its unique location, its homelike atmosphere, the peculiar excellence of its cuisine and service, and its very moderate prices.
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New York

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A Summer Home, with SIX COTTAGES CONNECTING. 100 miles from New York. 1,500 ft. above sea-level. In the midst of great natural beauty. Pure water; dry, exhilarating air; electric bells; gas; steam heat and wood fires. Peculiarly attractive in June. For circulars and rates address U. E. TERWILLIGER, Ellenville, N. Y.

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1852 (Formerly Elmira Water Cure) 1896

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FAMILY HOTEL TERMS REASONABLE

Dry mountain air; beautiful scenery; fishing; boating; all amusements.

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Glen Lake, Warren Co., N. Y.

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The most picturesque part of the Lake. Good table; boating, bathing, fishing; country attractions. Rates are moderate and there is plenty to do, For illustrated book address H. W. BUCKELL, Hulett's Landing, N. Y.

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WM. F. INGOLD, Manager.

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At Lake Placid, N. Y.

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Camping Houses
The thing to take to the Seashore or Mountains

All sizes. Moderate in price. Good floors and roofs. Nicely finished. Perfect protection from wind and rain. No nails or screws to put in. Any one can put them up. Easily handled and shipped.

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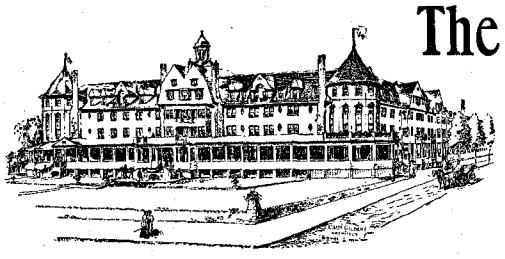

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Narragansett Pier, R. I.

OPENS JUNE 20th

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QUAKER HILL, DUTCHESS CO., N. Y.
Opens for the season June 20
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Mr. HOWE will be at the Windsor Hotel, New York City, until June 1, mornings.

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One of the most healthful and beautiful Homes in the Adirondacks. Send for Booklet.
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Twenty-Second Season

Spring House and Baths
OPEN JUNE 20th TO OCTOBER

New York Office: Windsor Hotel. **T. R. PROCTOR.**

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OPEN JUNE TO OCTOBER

A select family resort. Sanitary conditions are the best. Absolutely pure mountain spring water. Milk, vegetables, and fruits from the hotel farm and gardens. Large recreation hall detached from main house. Best bathing beach on the Lake. Saddle-horses, carriages, and a fine fleet of rowboats. References to best families in N. Y. and Brooklyn. Terms very moderate; special for June. Photo. Booklet sent. Address, until June 1st,
M. WILSON, 215 West 57th St., N. Y., or
J. J. WILSON, Silver Bay, N. Y.

Excelsior Spring Hotel
SARATOGA, N. Y., is unique in that it combines all the advantages of a great resort with the pure air, the quiet, and the greater freedom of the country. Opens third season under present management June 1. Illustrated booklet. C. W. LAWRENCE, Proprietor.

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For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur-Water baths. Dry tonic air, **Saratoga** water, croquet, lawn-tennis, etc. Open all the year. Send for illustrated circular.

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Now open. For rates address E. O. COVEL.

Windlemere Tarrytown-on-Hudson, N.Y.
Magnificent scenery; beautiful drives; shade, lawns, piazzas, sun-parlor. Commutation, 11 cts. per day. Address as above.

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Among America's most charming resorts; the NEW COLUMBIAN HOTEL, at 1,000 Island Park, N. Y., and the HOTEL WESTMINSTER, Westminster Park, Alexandria Bay, N. Y.; great family hotels; modern and first-class; charges moderate. Send for descriptive pamphlet and terms.
H. F. INGLEHART & SON, Proprietors.

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NEPTUNE BRINE BATHS
For Rheumatism, Gout, and Nervous Diseases

The Glen Springs
A *Sanatorium* for those Seeking Health and Rest

A medical staff experienced in the use of the Waters. All approved therapeutic appliances and modern improvements. ALL FORMS OF BATHS.

VALUABLE MINERAL SPRINGS

NEPTUNE SPRING is a 67 per cent. Brine, containing the largest amount of Chloride of Calcium of any Spring in the world. Location overlooks thirty miles of Seneca Lake. Send for illustrated pamphlet.
WM. E. LEFFINGWELL, Manager, Watkins, N.Y

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Beatty Homestead Two miles from Rock Tavern; extensive piazza; large rooms; plenty of shade. Circulars and photograph at The Outlook. MARGARET BEATTY, Washingtonville, Orange Co., N.Y.

WALTON, Delaware Co., N.Y. ELEVATION, 1,300 FT.

Elegant residence on the banks of the Delaware River, surrounded by 3 acres of lawn and shade. Good boating and trout-fishing, and picturesque mountain drives. All modern improvements; accommodates twenty people. Conducted in connection with the Walton House. Excellent train service between New York and Walton. **Terms moderate.** W. C. FULLER, Prop.

North Carolina

MELROSE INN, Saluda, N. C.

Near Asheville. All conveniences; large rooms; excellent table. Scenery rivaling that of Switzerland. Write for terms.

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PORTLAND, OR.—THE PORTLAND. One of the most complete and elegant hotels in this country; American plan; $3.00 per day and upward.
W. H. BARMORE, Manager.

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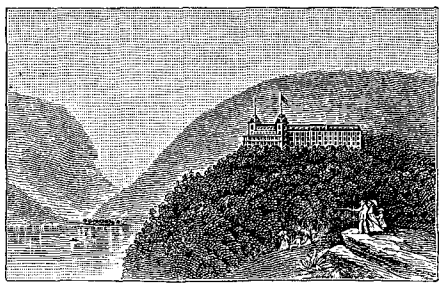
THE GLENWOOD
DELAWARE WATER GAP, Pa.

Capacity 200. A popular and healthy mountain resort; high, cool, and delightful; large shady grouuds; fine driving, boating, bathing, and fishing; elegant rooms; fine table and best service; rates moderate. Open in May.
SEND FOR CIRCULAR. JOHNSON BROS.

The Kittatinny
DELAWARE WATER GAP, PA.

Open from May 1st until Nov. Easy of access; 2¾ hours from New York by D., L. & W. R.R. The largest and most attractively located hotel in the Delaware Valley and the only one having an elevator. Heated by steam. Rooms en suite, with bath, etc. Send for booklet.
W. A. BRODHEAD & SONS.



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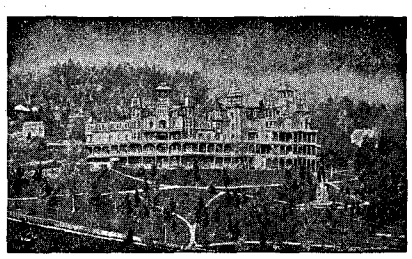
DELAWARE WATER GAP, PA.

Situated in the Blue Ridge, in northern Pennsylvania, 2½ hours from New York by D., L. & W. R.R. Healthful and beautiful. **Opens June 10.** L.W. BRODHEAD.



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In the mountains, of Pennsylvania, only 2 hours from Philadelphia, 4¼ hours from New York. The most beautiful of locations. No Malaria, Mosquitoes, or Dew. Air, Water, and Scenery unexcelled in Europe or America. Buildings of mountain granite. Electric Light and Bells, Hydraulic Elevator, Steam Heat and Open Grates, Sun Parlor, Livery, Dairy; Baths, Massage, Swedish Movements, Electricity, Oxygen. Physicians of 25 years' experience. Billiards, Pool, Lawn Tennis, Bowling, Croquet. Circulars free.
Be sure to address correctly, WALTER'S,
Always, **WALTER'S SANITARIUM,**
Walter's Park, or Wernersville, Pa.

MOUNTAIN SUNSET HOUSE
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First-class family place, 4 hrs. from New York City, 2 hrs. from Phila. Delightful climate; fine dry air; pure water; cool nights. Booklet free.

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NEWPORT, R. I. —Large, airy rooms; excellent table board; modern conveniences; house near the water.
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Highgate Springs, Vt.
Franklin House

opens for its 28th season under present management on June 1st. Modern improvements. Cottages connected. Furnished and unfurnished cottages to let on lake shore. Send for booklet. JUDSON L. SCOTT, Proprietor.

The Montvert Middletown Springs, Vermont

Celebrated for its magnificent scenery, bracing air, fine drives, and Mineral Springs, which possess medicinal and healing properties which have made their fame worldwide.
3,000 feet above the sea, its elevated position ensures a dry atmosphere in which malaria is unknown, and where sufferers from hay fever obtain immediate relief.
Accommodations for 350. Appointments, cuisine, and service of the highest order. Send for pamphlet, terms, etc.
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WATERBURY CENTER, VT. A charming resort, quiet and homelike. Delightful mountain scenery. Good board; fresh milk, cream, butter, vegetables. Large, airy rooms, good beds, bathroom. Pianos, organ, and library. Livery and laundry. Mails twice a day. Prices from $4.00 to $7.00 per week. Open June 20th. Circular free to any address. F. W. REEDER, Manager.

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WELLS, VERMONT

Among the Green Mountains, delightfully located 150 feet from water's edge of beautiful Lake St. Catherine; mountain scenery; boating, fishing, and bathing; fine roads for bicycling. For descriptive booklet apply to Recreation Department, The Outlook, or to
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ARCADIA RETREAT
In the Green Mts.

An ideal place for rest and recreation. Beautiful scenery; pure air; pure water; fishing and boating. Information at The Outlook office or address J.R. Parker, West Burke, Vt.

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HOTEL ALPHIN Hot Springs, Bath County, Virginia. Three hundred yards from the Mammoth Bath House. All modern improvements; opens June 10th, 1896; remains open throughout the entire year. Address L. C. ALPHIN, Proprietor.

You are bound to succeed in making HIRES Rootbeer if you follow the simple directions. Easy to make, delightful to take.

Made only by The Charles E. Hires Co., Philadelphia.
A 25c. package makes 5 gallons. Sold everywhere.

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know the value of a tasty and appetizing food—that *stays* tasty. Here's the value of

SOMATOSE BISCUIT,

containing 10 per cent. SOMATOSE, a dry extract of meat, for dyspeptics and convalescents, made by the American Biscuit & Manufacturing Co., New York. SOMATOSE BISCUITS are easily digested, increase the appetite, restore strength, increase the weight.

For sale by druggists at 60 cts. per box—or sent by manufacturers, charges paid, on receipt of price. Pamphlets mailed free by
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Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

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102 Fulton st., New York, sell all makes under half price. Don't buy before writing them for unprejudiced advice and prices. Exchanges. Immense stock for selection. Shipped for trial. Guaranteed first class. Largest house in the world. Dealers supplied. 52-page illus. cat. free.

"These are my 'Ball-Bearing' Bicycle Shoes!"

The most graceful Bicycle Shoe. Broad across the ball of the foot, it gives power with comfort—free action without strain

This is a New Shoe and is not for sale at all stores yet.

Every dealer is our agent, however, and will send your order to us, or you can order direct. Price $6.00—Navy Blue or Brown Cloth. All sizes and widths. Pratt Fasteners secure laces.

This Trade Mark on Every Heel. Look For It.

Money refunded promptly if shoes are not satisfactory. Send for interesting Booklet.

Men's "Ball-Bearing" Bicycle Shoes: Black, $3.00; Tan, $3.50.

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(Makers)
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Guaranteed 25 years.

Sterling Silver Inlaid Spoons and Forks

give the service of solid silver. Half the cost.

Made only by—
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44

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WATER FILTERS AND COOLERS
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Sample, 4 cents. *Book free.*
CUDAHY · · SO. OMAHA

FREE Cut this out and send to-day for catalogue. Bicycles from $15 to $60. You save 50 per cent if you buy A HIGH GRADE OXFORD. Shipped direct from factory. Don't pay agents' and dealers' profit. **Oxford Mdse. Co.** 338 Wabash Ave. **Chicago**

Kiamensi Home for Epileptics

A quiet rural retreat under the constant personal care and professional supervision of experienced specialists.
A home—not an Asylum.
For particulars address
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Oldest and best known in U. S.
Established 1855. 3 East 14th St., N. Y.

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RIVERSIDE DRIVE
85th and 86th Streets, New York

Macy Manual Training High School
(For Boys and Girls)
Under supervision of Teachers College. Fits boys for Columbia College School of Mines in three years. Address
VIRGIL PRETTYMAN, Principal,
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POMONA COLLEGE, Claremont, Cal.—Full College courses leading to degrees of B.A., B.L., B.S. Degrees recognized by University of California and other similar graduate schools. Thirty-five miles from Los Angeles. An Academic course. Preparatory school preparing for all institutions connected with the College. Address C. G. BALDWIN, President.

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FAIRFIELD ACADEMY.—HOME SCHOOL FOR BOYS. Fits for business or college. Genuine home; individual teaching; healthful; 50 miles from New York. FRANCIS H. BREWER, A.M., Prin., Fairfield, Ct.

The Misses Stowe Principals of the HOMESTEAD SCHOOL FOR GIRLS, Greenwich, Ct. A Family School for 12 Girls.

WOODSIDE SEMINARY
Reopens Sept. 24th, 1896. City advantages for culture and study. Rural surroundings.
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OLD LYME, Conn. Boxwood School for Girls
Elective and college preparatory. Special advantages in Art and Music. Separate department for girls under twelve. Mrs. RICHARD SILL GRISWOLD.

District of Columbia

Chevy Chase French and English Boarding and Day School for Young Ladies.—Half an hour from Washington, D. C., by electric cars. French the Language of the house. Reopens October 1, 1896. Address Mlle. Léa Bouligny, P. O. Station E, Washington, D. C.

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OAK GROVE HOME SCHOOL FOR GIRLS, Amherst, Mass. Reopens September 23d, 1896. Certificate admits to Smith and Wellesley.
Miss VRYLING WILDER BUFFUM, A.B., Principal.

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Mrs. W. F. Stearns's Home School for Young Ladies. Reopens Sept. 22, 1896.

Auburndale, Mass. (10 miles from Boston)
Lasell Seminary FOR Young Women
suggests to parents seeking a good school consideration of the following points in its methods:
1st. Its special care of health.
Resident Nurse supervising work, diet, and exercise; *abundant food in good variety, and well cooked;* early and long sleep, a fine gymnasium, furnished by Dr. Sargent of Harvard; bowling-alley and swimming-bath; no regular or foreknown examinations, etc.
2d. Its broadly planned course of study.
Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; *in some things equal to college work; in others, planned rather for home and womanly life.* Two studies required and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of high schools.
3d. Its homelike air and character.
Training in self-government; limited number (many declined every fall for lack of room), personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.
4th. Its handiwork and other unusual departments.
Pioneer school in scientific teaching of Cooking, Millinery, Dress-Cutting, Business Law for Women, Home Sanitation, Swimming.
Regular expense for school year, $500. For illustrated catalogue address (mentioning *The Outlook*),
C. G. BRAGDON, Principal.

BRADFORD ACADEMY
Founded 1803. For the higher education of young women. Classical and scientific course of study, also Preparatory and optional. Year begins Sept. 16, 1896. Apply to **Ida C. Allen, Prin., Bradford, Mass.**

Eastern Teachers' Agency
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TELEPHONE, BOSTON, 775-2
Teachers furnished for all grades of public and private schools, Specialists in any desired branches, Tutors and Governesses.

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Opens Oct. 7. Boston, Mass.

Williston Seminary Easthampton, Mass. Academy for Boys. Prepares for any college or scientific school. Fully equipped laboratories in Chemistry, Physics, and Biology for training for medical schools. Fifty-sixth year opens Sept. 10, 1896. WM. GALLAGHER, Ph.D., Principal.

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A Home School for Girls and Young Women. Certificate admits to Smith and Wellesley. Reopens October first. Terms, $750. References: Mrs. Alice Freeman Palmer, Mrs. Frederic T. Greenhalge. For further particulars address Mrs. E. P. UNDERHILL, M.A., Principal.

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MOUNT HOLYOKE COLLEGE offers three Collegiate courses. Music and Art. Library, Laboratories, Cabinets, and Observatory. *The sixtieth year opens Sept. 17th, 1896.* Board and tuition, $250. Mrs. E. S. MEAD, President.

THE NEW PROFESSION in the Sunday-school, Missionary and Physical work, demands men and women as leaders. The School for Christian Workers, Springfield, Mass., by its thorough courses and eleven instructors—specialists in their departments—has the equipment to meet the need. *Fifty leaders should enter Sept. 2d.* The demand for graduates is *many times* the supply. Send for catalog and chart—outlining the organization of the S. S. as an educational institution and thus demanding specialists for its full development.

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College Preparation, Art, and Music. Apply for circulars.

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Next term begins September 16th, 1896.
Apply to WM. VERBECK.

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The Misses Mackie's School for Girls
Academic and College-Preparatory. Special advantages in Art and Music. Certificate admits to Vassar and Wellesley.
One and a half hours from New York.

SUMMER SCHOOL at the Peekskill, N. Y. Military Academy.
Location healthful; care and instruction excellent. Send for circular to Col. LOUIS H. ORLEMAN, Prin.

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Summer term begins June 25th. Fall term begins September 17th. CHARLES W. CLINTON, Ph.D., Principal, Peekskill-on-Hudson, N. Y.

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Prepares for college. Advance courses in Art and Music. Albert Ross Parsons, Musical Director. One hour from New York. European party sails June 27th 29th year begins Sept. 23d. Miss C. C. FULLER, Principal.

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Miss Mittleberger's School for Girls
Prepares for all Colleges open to women.
Fall term begins September 23.

Oberlin Theological Seminary 62d year opens Sept. 23d, with special advantages in the College and the Conservatory of Music. E. I. BOSWORTH, Sec.

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OXFORD, OHIO
THE WESTERN A College and Seminary for Women
Miss LEILA S. MCKEE, Ph.D., President. Forty-second year opens Sept. 9, 1896. Superior advantages for thorough Christian culture. Terms, $250 per year.

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Miss Baldwin's School FOR GIRLS
BRYN MAWR, PA.
MISS FLORENCE BALDWIN, Principal. Preparatory to Bryn Mawr College. Within five years more than fifty pupils have entered Bryn Mawr College from this school. Certificate admits to Smith, Vassar, and Wellesley. Diploma given in both General and College Preparatory Courses. Fine fire-proof stone building. 25 acres beautiful grounds. For circular, address the Secretary.

BRYN MAWR COLLEGE BRYN MAWR, Pa.
A college for women. Offers undergraduate and graduate instruction. Awards annually two European Fellowships (value *$500*), seven Graduate Scholarships (value $200 to $300), and nine Resident Graduate Fellowships (value $525), in Greek, Latin, English, German, and Teutonic Philology, Romance Languages, History or Political Science, Mathematics, Chemistry, and Biology. Competition open till April 15th. Full undergraduate and graduate courses in these departments and in Philosophy and Physics. Courses in Archæology and Geology, and graduate courses in Semitic Languages. For general program or graduate pamphlet, address as above.

OGONTZ SCHOOL FOR YOUNG LADIES
Opens Sept. 30. Established in 1850. Twenty minutes from Philadelphia, two hours from New York. For circular, apply to Principals, FRANCES E. BENNETT, SYLVIA J. EASTMAN, Ogontz School P.O., Pa.

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Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

A CHRISTIAN LADY, widow of a clergyman, having lost her only child, and being quite alone in the world, would be glad to take the entire charge of two or three motherless children (girls preferred). Correspondence solicited from gentlemen who are able to provide liberally for their children and willing to pay for a *mother's love and care for them. Highest* references given. Address A. B., P. O. Box 617, New Haven, Conn.

TO RENT FOR THE SUMMER, for private family, a cottage at Cornwall-on-Hudson; furnished; electric lights and running water; 200 feet above the river; no mosquitoes; no malaria; two acres of ground; moderate garden; terms reasonable. Apply to L. A., No. 921, Outlook Office, 13 Astor Place, New York City.

YOUNG WOMAN, college graduate, desires position in Northern summer school, or as tutor during summer. Will teach grammar-school branches or prepare for college. English and Latin specialties. No objection to country. References. Address M. K. C., Columbian University, Washington, D. C.

AN EXPERIENCED KINDERGARTNER, *having a house at quiet, safe seaside place,* desires the charge for the summer of several children between the ages of four and fourteen years. Conscientious care given. Terms moderate. Best references. Address No. 1,006, care The Outlook.

MUSIC AND FRENCH taught during the summer in the home of a French lady. Good air, fine landscape, and good board. Address Mrs. WALTER WHITTLESEY, Lyon Falls, N.Y.; or call on Mrs. A. M. SCOVEL, in the city, No. 153 West 70th St.

WANTED—Cook willing to use Aladdin oven. Good wages and home to skillful, neat woman. No laundry work. Six in family. In the country. Churches of four denominations near. Address Box 358, Richmond Hill, Long Island.

VACATION IN THE CATSKILLS.—*I* should like to take charge of a few good boys during the summer vacation. Instruction if desired. Unexceptionable reference required. Martin Bähler, Prin., Boys' School, Orange Valley, N. J.

TO RENT—Furnished house in New Haven, for summer, to small family. All conveniences; broad, shady street; verandas; easy access to libraries, to seashore, and to parks. Address "ON THE HILL," New Haven, Conn.

AT EAST ORANGE, N. J.—An attractive furnished room, closets, bath, gas, large shaded grounds, with board if preferred. Three minutes from Brick Church Station. References. Address No. 691, care Outlook.

TUTORING.—Yale Junior, well up in admission *requirements and class work, competent, experienced, will* tutor during summer vacation. Best references. Term address, G. 17.—1010 Chapel St., New Haven, Conn.

TO LET—For summer months, eight or ten furnished rooms, in pleasant house near Lake Champlain. Location healthy; fine scenery and drives. City references if desired. Apply to C. M. KING, Benson, Vermont.

WANTED—A lady boarder in a pleasant *country* home in Vermont, near Lake Champlain, a few miles from Burlington. Terms reasonable. For particulars address M. P., Shelburne, Vermont, Box 10.

TO LET—For the season of '96, an eight-room cottage, "Wyndmoor," at 'Sconset, Nantucket Island. Unobstructed ocean view; driven well on premises. Address A. G. B., Bryn Mawr, Pa.

A LADY TEACHER of experience desires a position as art teacher in a private institution for the season of '95-'96. Highest testimonials. Address H., Box 322, Amherst, Mass.

A LADY, experienced in catering for refined people, would like a position as housekeeper or manage a small hotel for the summer. Highest references. Address B. W. B., The Outlook.

WANTED—Position as Tutor for summer by Columbia College Senior. Greek and Latin a specialty. Address B. K. MARVIN, 332 West 58th Street, New York City.

POSITION during the summer, as tutor in college or college preparatory work, by an Amherst graduate, class of '95, who is now teaching. Address Box 66, Becket, Mass.

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It gives to Soups a zest and flavor attainable in no other way. It takes the place of home-made "soup stock," goes farther, tastes better and costs no more.

Send for our little book of "Culinary Wrinkles," mailed free.

Armour & Company
Chicago.

Seventieth Anniversary of the Congregational Home Missionary Society

The seventieth anniversary of the Congregational Home Missionary Society will be held in the Center Church, New Haven, Conn., (the Rev. Newman Smyth, D.D., pastor), opening Tuesday evening, June 2. Major-General O. O. Howard will preside, the Rev. Daniel Merriman, of Worcester, will preach the annual sermon Tuesday evening, and salutations will be offered by the pastor of the church and President Dwight, of Yale University, to which General Howard will respond.

Wednesday and Thursday will be devoted to papers by the Secretaries; anniversary of the Woman's Department; reports from the Maine, New Hampshire, Massachusetts, New York, and Michigan Auxiliaries; anniversaries of the Church Building Society, Sunday-School and Publishing Society, Education Society; and to addresses from distinguished speakers from different parts of the country, including Doctors Fitch, of Buffalo; Beach, of Minneapolis; Fisher, of New Haven; Lyman, of Brooklyn; Patton, of Minnesota; Nutting, of Rhode Island; Cordley, of the Kansas Band; the Rev. Ephraim Adams, of the Iowa Band; President Penrose, of the Washington Band; Doctors Daniels and Board, of the American Board and the American Missionary Association; Dr. Whittlesey, of the Ministerial Relief Association; by the Superintendents of the Scandinavian Department, California, Indiana, Washington, Black Hills, Colorado, and Utah; also from Mrs. H. S. Caswell, Mrs. H. S. Heinzelman, of Indiana, Miss Caroline A. Potter, of California, the Rev. Dora-Read Barber, of Oregon, Mrs. Margaret E. Sangster, of New York, and Field Secretaries Shelton and Puddefoot.

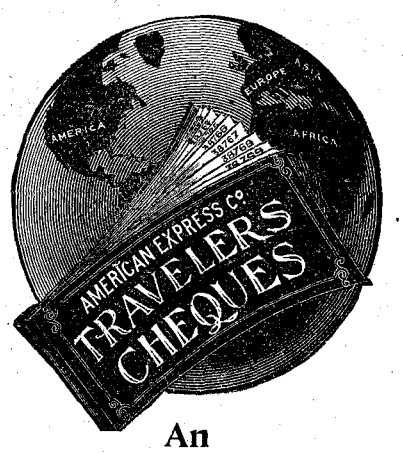
The New England Passenger Association and the Trunk Line Association will pass over their railroads for one-third fare in returning all certified attendants on the meeting who paid full fare in going. N. B.—Certificates are required in all cases to secure this reduction. They are not kept at all stations. If the ticket agent at a local station is not supplied with certificates, he can inform the delegate of the nearest important station where they can be obtained. In such case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting. The certificates, duly filled in on both sides, are good within three days, Sunday excepted, after the adjournment of the meeting. Delegates and others availing of the reduction in fare should present themselves at the office for certificates and tickets at least thirty minutes before departure of trains.

Hotels and Boarding-Houses.—$4 per day: New Haven House. $3 per day: Majestic Hotel. $2 per day: Elliot House, the Westmoreland, the Tremont, Gardes's Hotel. Winthrop House, $1 per day. Sea View Hotel, Savin Rock, twenty minutes' ride by electric car, $1.50 per day (one in a room); $1 per day (two in a room); will accommodate 200.

Boarding-Houses.—$2 per day: Mrs. Smith, 316 Crown St. $1.50 per day: Grove Hall, 83 Grove St.; Mrs. George Thompson, 94 York Square; Mrs. Herrick, 92 York Square; Mrs. C. K. Nichols, 90 Whalley Ave.; Mrs. Lombard, 74 Lake Place; Mrs. Forbes, 339 Orange St.; Mrs. Cameron, 253 Crown St.; Mrs. Briggs, 636 State St.; Mrs. Lyon, 552 Chapel St.; Mrs. Fowler, 111 Edgewood Ave.; Mrs. E. S. Burt, 61 Prospect St.; Mrs. Beckwith, 108 Howe St.; Mrs. Hayden, 514 Chapel St.; Mrs. Cowles, 16 Olive St.; Mrs. Haight, 99 Howe St.; Mrs. H. W. Thomson, 145 Edward St. (two in a room); Mrs. Burwell, 123 Park St.; Mrs. Blot, 136 College St.

$1 per day: Mrs. M. H. Buckingham, 557 Howard Ave. (two in a room); Mrs. H. A. Street, 397 Temple St. (for one), meals near; Mrs. J. A. Gillette, 163 York St., without board; Mrs. Thompson, 438 Elm St. (for two). Mrs. F. A. Jones, 1 Howe St., 50 cents a day, for one, meals next door; 75 cents for two. Divinity Hall, for men only, without board, will accommodate 100, 75 cents a person.

Persons desiring further information about boarding-house accommodations may address the Rev. Newman Smyth, D.D., Chairman of Committee, and their inquiries will receive attention.



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More available, economical, and secure than Letters of Credit, Circular Notes, or other forms of Travelers' credit.

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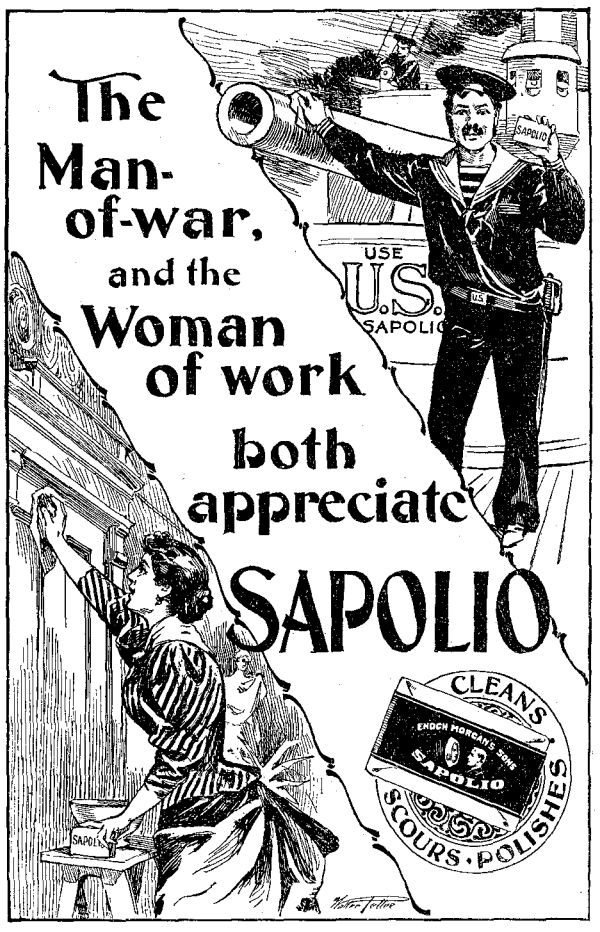
78 Monroe St., CHICAGO
45 Franklin St., BOSTON



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